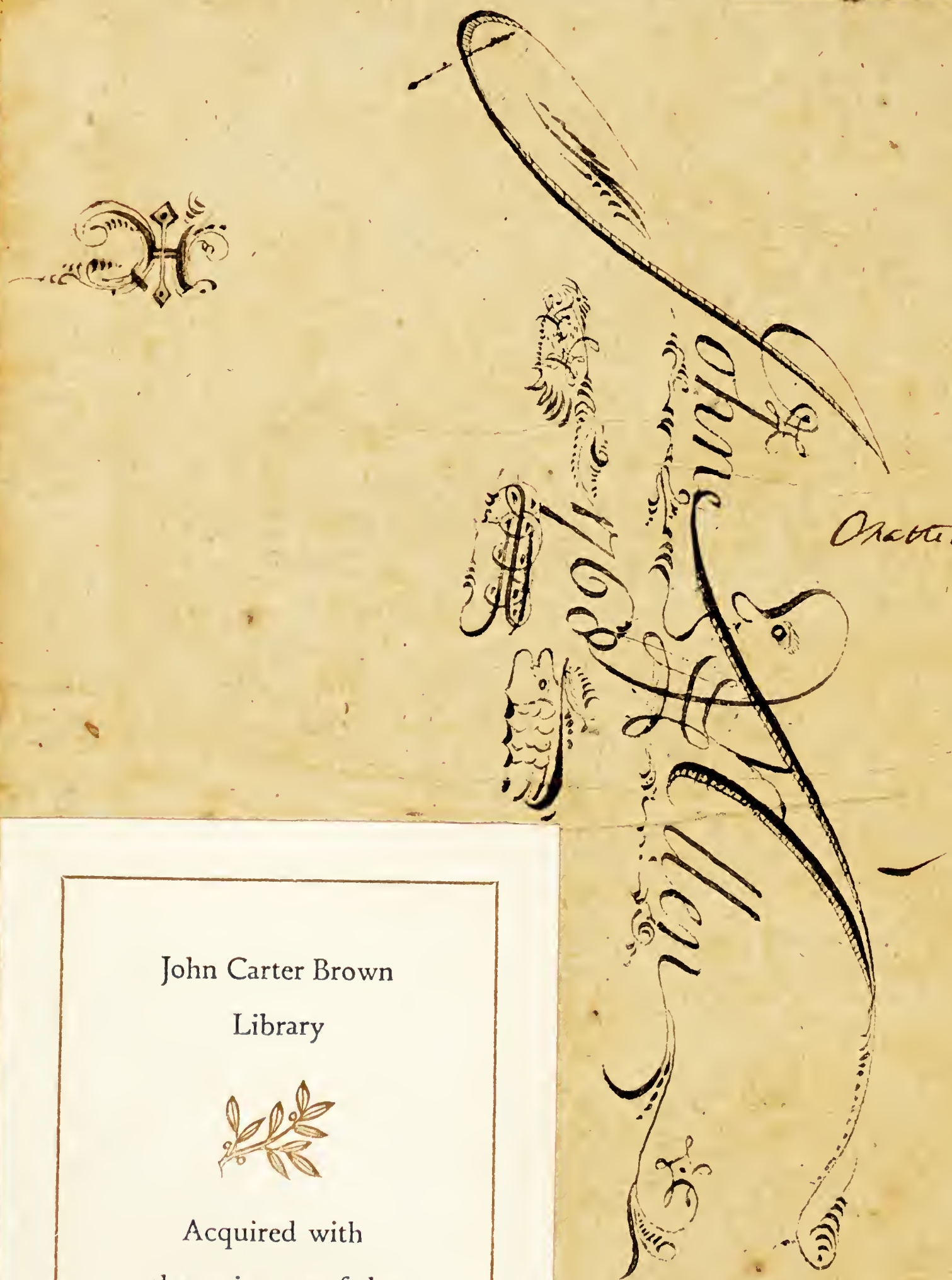
The Water works at Chouds.

Baffour



Chatteau Ho

AN

Hebrew Grammar,

COLLECTED CHIEFLY FROM THOSE OF

Mr. ISRAEL LYONS,

Teacher of HEBREW in the University of CAMBRIDGE;

AND THE

Rev. RICHARD GREY, D. D.

Rector of *Hinton*, in NORTHAMPTONSHIRE.

TO WHICH IS SUBJOINED

A PRAXIS, taken from the SACRED CLASSICS,

AND CONTAINING A

Specimen of the whole HEBREW LANGUAGE:

WITH

A SKETCH of the HEBREW POETRY, as retrieved by BISHOP HARE.

" Spes quidem mihi non exigua eſt, multos hoc noſtro labore excitatos fore, ad Linguam Hebraïcam addiſcendam, quæ nimium quantum apud nos neglecta jacet, cùm tamen aliqualis ejus notitia, ſi rectâ viâ incedas, facili negotio comparetur ;"—— Biſhop HARE.

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M.DCC.LXIII.

Advertiſement.

THE Rules, numbered in Roman Characters, and terminated by inverted Commas ", are propoſed to be committed to Memory. Other Things, not coming under the Notion of Rules, and neceſſary however to be impreſſed upon the Memory, have an Index ☞ at the Beginning and inverted Commas " alſo at the End.

THE Rules, numbered in Arabic Figures, are either ſuch as it will be ſufficient to read over with Care ; or ſuch as will be more eaſily apprehended after the others are well underſtood.

THE Rules for reading are founded on the Poetry, the beſt Guide in pronouncing a dead Language, as retrieved by Biſhop HARE. Whatever Exceptions may be taken at his Lordſhip's Poetry, it has at leaſt the faireſt Pretenſions of any, to be the true, original poetic Meaſure of the Hebrews : And a very conſiderable Argument in its Favour is, that where the Metre requires more or fewer Syllables, in any particular Word, than are in the commonly received Reading, it makes the Word analogous to others it ought, in Grammar, to be ſimilar to.

No Exceptions, but thoſe of frequent Occurrence, are taken Notice of. Deviations from Rule are generally remarked in Lexicons, under the Words in which they occur ; to which the Learner is therefore refered for a Solution.

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PART I.

PART II.

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Want

PART IV.

AS writing the Hebrew Letters is useful to render them familiar, the following Table is inserted to show how each Letter is formed by Piece-meal :

ק כ	ם ר	מ כ ר		ז י	א י
ר	ן י	נ ו		ח ד ר	ב ר
ש ש ש		ס ר		ט ר ר	ג ו
ת ה ר		ע ט ר		י	ד ר
	ף ן	פ ר ר	ד ר	כ ר	ה ד ר
	ץ ר	צ ר		ל ר	ו

To write Hebrew handsomely, the Nib of the Pen should be of this Form  , and the Pen held in such a Manner, that the perpendicular Strokes may be made fine, and the horizontal ones broad; which is done by turning the Back of the Pen a little towards the Breast, and keeping it fixed in that Position.

AN HEBREW GRAMMAR.

RAMMAR, as conversant about LETTERS, SYLLABLES, WORDS and SENTENCES, divideth itself into four Parts.

PART I.

Of LETTERS.

SECTION I.

Of *Consonants*.

HEBREW, with all the other Oriental Languages, except the *Armenian*, *Coptic* and *Æthiopic*, is read from Right to Left. The ALPHABET consists of 22 LETTERS, all Consonants, in the following Order:

Names.	Shape		Sound.	Letters alike in Shape.		Numeral Import.	Finals.
☞Aleph		א	~~has no Sound~~. *A*		ℵ Dilatables.	1	
Beth		ב	~~bh~~ *	ב כ		2	
		ב	b				
Gimel		ג	~~gh, as in ghoſt~~.	ג נ		3	
		ג	g, as in g*ave*.				
Daleth		ד	~~dh~~	ד ך ר		4	
		ד	d				
He		ה	~~h, as in honour~~. *E*	ה ח ת	ה	5	
Vau		ו	~~v~~ *U*	ו ז '		6	
Zain		ז	z	ז ן		7	
Heth		ח	~~hh~~, a ſtronger Aſpira-			8	
Teth		ט	th [tion than *h* in h*ole*.	ט מ		9	
Yod		י	~~y~~ *I*			10	
Caph	ך	כ	ch, as in *an*chor. } *K*			20	500
		כ	c, as in c*ame*.				
Lamed		ל	l		ן	30	
Mem	ם	מ	m	ם ם	מ	40	600
Nun	ן	נ	n			50	700
Samech		ס	s*h*			60	
Gnain		ע	~~gn, at the End, ng~~. *O*	ע צ ץ		70	
Pe	ף	פ	~~ph~~			80	800
		פ	p				
Tſadê	ץ	צ	~~ts~~ *S, in pleaſure*			90	900
Koph		ק	~~k~~ *Q*			100	
Reſh		ר	r			200	
~~Shin~~		ש	~~sh~~		}	300	
Sin		ש	s				
Tau		ת	~~th~~				
		ת	t "		ת	400	

* The *h* is added to *b*, *g*, *d* (anſwering to *Beth*, *Gimel*, *Daleth* without a Dot in them) only to give Light to the 4th Rule: For as the Sound of theſe Conſonants, with or without the Dot, is, in this Grammar, ſuppoſed to be the ſame, no Notice will be taken of the *h* in putting any Hebrew Word, in which they occur, into Roman Letters.

The

THE Consonants are of different Denominations :

I. In Respect of the Organs used in pronouncing them,

אהחע are Gutturals.
בומפ are Labials.
גיכק are Palatals.
דטלנת are Linguals.
זסצרש are Dentals.

Some of the Letters of the same Organ are sometimes in Hebrew, and frequently in the sister Dialects, Chaldaïc, Syriac, &c. changed one for another : as נסה for נשא.

II. From their Office,

גדזחטסעפצקר are Radicals.
אבהויכלמנשת are Serviles.

The former are always Radicals; the latter not always Serviles : the Meaning of which is, that, as the Theme or primitive Word (which is called the *Radix* or Root, and is commonly a Verb consisting of three Consonants) may consist of *any Letters* of the whole Alphabet ; so the Letters composing such Root are, in that Respect, *Radicals*, though they may happen to be of that Number, which, on Account of their Use or *Service* towards the Inflection of the Root, or the Formation of it's Derivatives, &c. are generally *Serviles*.

III. In Regard of Rest and Motion,

אהוי are Quiescents; the rest are Moveables.

The

The Sound of *bh* some would have to be that of *v* : for as *p* is to *f* or *ph* ; so is *b* to *v* or *bh*. The Sound of *gh* is taken by some to be that of the soft *g*, as in *gentle* ; and by others, that of *gh* in *Night*, as pronounced by the *Scots*. The Sound of *dh* some express by *j*, as in *just*. But whether these were the Sounds originally given to these Consonants without the Dot, *sub judice lis est* ; and indeed it is of no Importance towards understanding the Language, that it should be ascertained.

The Quieſcents are ſo called from their being ſometimes not pronounced; and the Moveables, from their being always pronounced: for with Hebrew Grammarians, to be *moved* is to be pronounced, and to reſt or be *quieſcent*, the contrary.

The Quieſcents are ſometimes interchanged, and ſometimes redundant.

SECTION II.

Of *Dageſh* and *Mappik*.

DAGESH is a Dot placed in the Middle of a Letter, thus בּ; and is either ſingle or double.

IV. Single Dageſh takes away the Aſpiration or Sound of h from the Letters בגד כפת *begad-chephath*. "

V. Dageſh, in *begad-chephath*, at the Beginning of Words, or in the Middle or End after Sheva, is ſingle; in all other Caſes, double. "

VI. Double Dageſh doubles the Letter, in which it is placed; " as דּשׁן *diſh-ſhen*.

VII. Double Dageſh, in *begad-chephath*, does the Office of both, i. e. takes away the Aſpiration and doubles the Letter;" as ספּר *ſip-per*.

VIII. The Gutturals אהחע and Reſh ר are incapable of a Dageſh."

IX. Mappik is likewiſe a Dot, ſometimes inſerted in ה final, thus אלוה *eloh*; and makes it moveable, when otherwiſe it would be quieſcent."

SECTION

SECTION III.

Of *Vowels* or *Points*.

THE Vowels are fourteen; five long, five ſhort, and four very ſhort.

Long Vowels.

Names.	*Shape*	*Site.*	*Sound.*		Short Vowels ſimilar to the long.
Kamets long	ָ	בָ ba	ā	appāl	ַ
Tſerè	ֵ	בֵ be	ē	terrēne	ֶ, ֱ
Hirik long	ִי	בִי bi	ī	in incline	ִ
Holem	ֹו	בֹו bo	ō	condōle	ֹ, ֻ
Shurek	ּו	בּוּ bu	ū	untūne	ּ

Short Vowels.

					Long Vowels ſimilar to the ſhort.
Pathah	ַ	בַ bà	à	àppal	ַ
Segol	ֶ	בֶ be	è	tèrrene	ֶ
Hirik ſhort	ִ	בִ bì	ì	in incline	ִ
Kamets ſhort	ָ	בָ bò	ò	còndole	ֹ
Kibbuts	ֻ	בֻ bù	ù	ùntune	ֹ, ֻ

Very ſhort Vowels.

					Called alſo Compound Vowels.
Sheva	ְ	בְ be	ĕ	believe	
Hateph-pathah	ֲ	חֲ ha	ă	ſtannary	
Hateph-ſegol	ֱ	חֱ he	ĕ	every	
Hateph-kamets	ֳ	חֳ ho	ŏ	ivory."	

X. Every

X. Every moveable Consonant has, or is supposed to have, a Vowel: if not expressed, as it seldom is in the End of a Word, Sheva is understood."

The Quiescents are often destitute of a Vowel; and are subject to the four following Rules.

XI. א, with or without a Vowel, has no Sound."

XII. ה final, destitute of a Vowel and Mappik, is quiescent; otherwise, pronounced."

XIII. ו, when the preceding Consonant has Holem or Shurek, and itself no Vowel, is quiescent; otherwise, not:" as וְזֹרוּ vĕzōrū, where Holem over, and Shurek in, the Vau, belong to the preceding Consonants, by Rule 10, and Vau, in this Case, softening into the Vowel *u*, coalesces with them into simple vocal Sounds; the former as *ou* in S*ou*l; the latter as *uu*, pronounced as *ou* in Y*ou*th. Vau is essential to Shurek, but not to Holem; and therefore often left out from it.

XIV. י, destitute of a Vowel, and preceded by Tserè, Hirik or Segol, is quiescent: if any other Vowel goes before, it forms a Diphthong with it;" as

בֵי *bāy*, בוֹי *bōy*, בוּי *būy*, בַי *bày*, בִי *bùy*.

Yod is often left out from long Hirik; especially when another Yod precedes.

Hirik without Yod and with an Accent, in the End of a Word; or in the Middle, not followed by Sheva or Dagesh, is long; otherwise, short.

XV. The distinguishing Point over שׁ, when no Vowel goes before the Point, serves also for Holem, as מֹשֶׁה *mōshè*, שֹׁנֵא *sōnē*: when שׁ has two Points over it, if it has a Vowel under it, the first is Holem, as בֹּשֶׁם *bōsem*; otherwise the second, as שֹׁמֵר *shōmēr*."

PART

PART II.

Of SYLLABLES.

SECTION I.

Of the *Formation* and *Division* of Syllables.

XVI. A SYLLABLE is always begun by a Consonant, as בָּ *bā*; except וּ at the Beginning of a Word, where it forms a Syllable by itself, as וּמָה *ū-mā*."

LONG VOWELS.

XVII. A long Vowel finishes a Syllable, as בָּנוּ *bā-nū*; except in the last Syllable of a Word ending with a Consonant, as בָּנִים *bā-nīm*."

SHORT VOWELS.

XVIII. A short Vowel, followed by a Consonant with a very short Vowel, expressed or understood, takes it in, and the very short Vowel is quiescent, as דִּבַּרְתִּי *dìb-bàr-tī*, אֶעְרֹב *èng-rōb*; otherwise, the short Vowel ends the Syllable;" as מֶלֶךְ *mè-lèch*.

The former Part of a Letter doubled by Dagesh is always supposed to have Sheva, (Rule 10): thus דִּבַּרְתִּי, at full Length, is דִּבְבַרְתִּי.

XIX. When Dagesh follows, the long Vowels become short;" as יָחוֹגוּ *yā-hhòg-gū*.

XX. Kamets

XX. Kamets without an Accent, before a very ſhort Vowel, expreſſed or underſtood, is ſhort ;" as חָכְמָה *hhòch-mā*, רָנוּ *ròn-nū*, יַעֲמֹד *yòng-màd*, כָּל־ *còl*, וַיָּקָם *vày-yā-kòm*.

XXI. Pathah, under החע at the End of Words, is quieſcent ;" as אֱלוֹהַּ *ĕ-lōh*, רוּחַ *rūhh*, יוֹדֵעַ *yō-dēng*.

This is called furtive Pathah, from its *ſtealing* in, at the End of Words, under thoſe three Letters, in Lieu of Sheva underſtood (Rule 10) after the four laſt long Vowels : thus יוֹדֵעַ and פּוֹקֵד are both Participles of the ſame Conjugation, Voice and Tenſe ; but the former has furtive Pathah expreſſed, as Sheva is underſtood in the latter.

VERY SHORT VOWELS.

XXII. A very ſhort Vowel ends the Syllable, when the Conſonant over it begins it ; otherwiſe it is quieſcent" (by Rule 18.) as וְאָמְרוּ *vĕ-ā-mĕ-rū*, סַפְּרוּ *ſàp-pĕ-rū*, אֶפְקְדֵם *èph-kĕ-dēm*, אַפְקֵד *a-phàk-kēd*, תּוֹעֲבוֹת *tō-gnā-bōth*.

Sheva is never pronounced, unleſs followed by a Vowel different from itſelf ; and therefore always quieſcent at the End of Words ; as אֶעְרֹךְ *èng-rōch*, קָמְתִּ *kàmt*, קִשְׁטְ *kōſht*.

XXIII. The Gutturals, inſtead of Sheva, take a compound Vowel ;" as אֲבַק for אְבַק, and יְחַרֵשׁ for יְחְרֵשׁ.

24. A compound Vowel thus taken under a Guttural, in the Middle of a Word, changes the preceding Vowel (under a Servile) into the like Vowel not compounded :

Thus

Thus ֵ ֶ ֲ changes the preceding *Vowel* into ֶ, as יַהֲפֹךְ for יַהֲפֹךְ. ָ, as יַחֲשֹׁר for יַחֲשֹׁר. ֶ, as יַעֲמֹד for יַעֲמֹד.

25. A compound Vowel having by the (24) Rule changed the preceding Vowel, is itſelf often changed back again into Sheva ; thus יַהֲגֶה is by the (23) Rule changed into יַהֲגֶה, by the (24) Rule into יַהֲגֶה, and by the (25) Rule into יַהֲגֶה.

26. A compound Vowel coming before Sheva, either loſes the ſhort Vowel ; as יַעֲזָרֶךָ for יַעֲזָרֶךָ : or drops the Sheva ; as יַעֲזָרֵנִי *yangzerùni* for יַעֲזָרֵנִי, in which Caſe the ſhort Vowel in the Place of a compound one is quieſcent.

SECTION II.

Of Accents.

ACCENTS, in *Hebrew*, are twofold, *tonic* and *euphonic* ; and are all thoſe little Marks of various Figures, which appear about a Word, beſides the vowel Points.

XXVII. The tonic Accent ſhews when to raiſe the Voice : the euphonic precedes the tonic, and ſhews when to ſuſpend the Voice ;" as הָאֶחָד *ha-ehhád.*

XXVIII. If but one Accent in a Word, it is a tonic ;", as פָקַד *pakád.*

XXIX. If two Accents of the ſame Shape, they are both tonic ; but the former, only, acuates the Syllable ; the latter is to be diſregarded ;" as תוֹהוּ *tóhu.*

XXX. If a Plurality of Accents of different Figures, the laſt is the tonic ; the reſt are euphonic ;" as וּלְמוֹעֲדִים *ulemognadím.*

31. All Words are either acute or penacute, * i. e. have the tonic Accent in the ultimate or penultimate Syllable : For which Reaſon, a very ſhort Vowel in the Penultimate is ſometimes quieſcent contrary to Rule ; as בַּחֲרֻתָּ bahhárta, תַּגְלֻנָה tagélna, יַכֹּלְתָּ yachólta ; for a very ſhort Vowel does not admit of an Accent.

The ſix following are called *diſtinctive* Accents ; becauſe they not only ſerve to acuate the Syllable, but *diſtinguiſh* the Sentence into proper Pauſes.

32. *Names.*	Shape and Situation.	*Pauſes.*		
Silluk	׀	.		־ ult. & penult. } into ׀
Athnah	׀	:		׀ penultimate }
Rebia	׀	;	denotes	the very ſhort Vowels
Segolta	׀	;	or ,	penult. into ־, ׀, ׀ or ׀;
Zakeph-katon	׀	;		but in ׀: tranſpoſes
Zakeph-gadol	׀	;		the Vowels thus ׀׀.

33. Soph-paſuk (:) denotes the End of a Verſe.

34. Makkaph (-) in Hebrew, as an Hyphen in Engliſh, con-nects two Words into one, thus כָּל־אָדָם *col-adám.* Makkaph deprives the preceding Word of its Accent, and changes its long Vowel ָ or ֹ into a ſimilar ſhort one ; as כָּל־ for כֹּל, אֶת־ for אֵת.

* The former generally called *Milra*, the latter *Milhel.*

A PRAXIS

For reading according to the preceding Rules. ZEPH. III. 8. containing all the Consonants, and all the Vowels except ְ.

la-chén hhac-cu=lí	1.	לָכֵן חַכּוּ־לִי
ne-um=ye-ho-vá, le-yóm	2.	נְאֻם־יְהוָה לְיוֹם
ku-mí le-gnád : ci	3.	קוּמִי לְעַד כִּי
mish-pa-tí le-sóph	4.	מִשְׁפָּטִי לֶאֱסוֹף *Lasheph*
go-yím le-kob-tsí	5.	גּוֹיִם לְקַבְּצִי
mam-la-chóth, lish-póch	6.	מַמְלָכוֹת לִשְׁפֹּךְ
gna-le-hém zang-mí	7.	עֲלֵיהֶם זַעְמִי
col=hha-rón ap-pí ;	8.	כָּל־חֲרוֹן אַפִּי
ci be-ésh kin-a-thí,	9.	כִּי בְּאֵשׁ קִנְאָתִי
te-a-chél col=ha-á-rets.	10.	תֵּאָכֵל כָּל־הָאָרֶץ:

Interpretation.

1. Therefore wait-ye=upon-me
2. saith=Jehovah, till-the-Day-of
3. my-rising-up to-the-Prey : for
4. my-Determination *is* to-gather
5. the-Nations for-my-assembling
6. the-Kingdoms, to-pour
7. upon-them mine-Indignation
8. all=the-Heat-of mine-Anger ;
9. for in-the-Fire-of my-Jealousy
10. shall-be-devoured all=the-Earth.

PART III.

Of WORDS.

SECTION I.

Of Prefixes.

THESE ſeven Serviles בהוכלמש are called *Prefixes* from their being often *prefixed* to Words: What Signification they have, and what Vowels they require, ſhall now be ſhown.

XXXV. בִ; before moſt Pronouns בְ; before Sheva,† בִ, ſignifies *in*," *into*, *within*, *at*, *among*, *on*, *by* or *with*, *over*, *under*, *to*, *towards*, *againſt*, *according to*, *after*, &c.

XXXVI. ⊙הַ* ; before a Guttural with Kamets, הָ; before a Guttural with any other Vowel, or before ר, הֶ, is either demonſtrative, or vocative, or relative, and ſignifies *the* or *that*, *o*, *who* or *which*."

XXXVII. הַ; before a Guttural with Kamets, הָ; before a Guttural with any other Vowel, or before a Letter with Sheva, הַ; before theſe three Prefixes לְ, כְ, בְ, ⊙הַ, is interrogative, or a Note of Admiration."

† If the Sheva be under *Yod*, it is thrown away; and conſequently the *Hirik* under the Prefix will be long.

* This Mark ⊙ denotes that the following Letter is to have Dageſh: *Yod* and *Mem* with Sheva, reject the Dageſh.

XXXVIII.

XXXVIII. וְ; before a Labial, or a Letter with Sheva, וּ; before a diſtinctive Accent, וָ, ſignifies *and*," *but*, *notwithſtanding*; *or*, *even*, *to wit*, *ſo*, *ſeeing that*, &c.

XXXIX. כְ, pointed in all Reſpects as בְ, ſignifies *as*," *like*, *according to*, *when*, &c.

XL. לְ; before Monoſyllables and Penacutes, לַ; before Sheva, לְ, ſignifies *to*, *of*," *in*, *upon*, *among*, *through*, *with*, *according to*, *whilſt*, *inſtead of*, *that*, &c.

XLI. בְ, כְ, לְ prefixed to a Word with demonſtrative הַ, uſually exclude הַ, and take its Vowel;" as בַּמָּן for בְּהַמָּן, &c.

XLII. מִ⊙; before the Gutturals and רַ, מֵ, ſignifies *from*," *out of*, *in*, *among*, *by* or *near*, *of* (i. e. part of,) *by means of*, *becauſe of*, *againſt*, *after*, *before*, *in compariſon of*, *than*, *leſt*, *that—not*, &c.

XLIII. ⊙שֶׁ‖; rarely ⊙שֶׁ or שֶׁ; but once שֶׁ, ſignifies *who* or *which*," *becauſe*, *that*, *for*, &c.

Examples of Words with Prefixes.

בְּצֶדֶק	be-tſédek	*in*-righteouſneſs	Rule 35.
בַּזֶּה	ba-zé	*in*-this	
בִּדְבַשׁ	bi-dbáſh*	*with*-honey	
הַמֶּלֶךְ	ham-mélech	*the* or *that*, or, *o*-king	
הַהָרִים	he-harím	*the*-mountains	Rule 36.
הָאִישׁ	ha-íſh	*the*-man	
הָרֹעֶה	ha-rogné	*who* feedeth	

‖ If the following Letter is a Guttural or Reſh, Dageſh is omitted, by Rule 8.

** Theſe Words are ſo divided only to ſeparate the Prefixes: for in both, the firſt Conſonant is taken into the ſame Syllable with the Prefix, by Rule 18.

הַיֵּשׁ ha-yéſh

הַיֵּשׁ	ha-yéſh	is it ?	Rule 37.
הֶאָפֵס	he-aphés	hath it failed ?	
הֵהֵם	ha-hém	they !	
הֵיסָּפֵר	ha-yſuppár*	ſhall it be told ?	
הַבַּדֶּרֶךְ	hab-bedérech	in the Way !	
וְכוֹל	ve-chól	*and*-all	Rule 38.
וּמֶלֶךְ	u-mélech	*and*-a king	
וּלְאֻמִּים	u-leummím	*and*-people	
וְלַיְלָה	va-láyla	*and*-night	
כְּעֵץ	ce-gnéts	*as*-a tree	Rule 39.
כָּזֹאת	ca-zóth	*according to*-this	
כִּכְלִי	ci-chlí	*as*-a veſſel	
לְדָוִד	le-david	*of*-David	Rule 40.
לְגוֹם	la-gnám	*to*-a people	
לְבֶטַח	la-bétahh	*in*-ſafety	
לִבְאֵר	li bér	*into*-the pit	
כִּדְבַשׁ	mid-debâſh	*in compariſon of*-honey	Rule 41.
מֵהָר	me-hár	*out of*-the mountain	
מֵרוּחַ	me-rúhh	*from*-the wind	
שֶׁיֹּאחֵז	ſhe-yohhéz	*who*-ſhall take	Rule 42.
שֶׁקַּמְתִּי	ſhak-kámti	*that*-I aroſe	
שֶׁהוּא	ſhe-hú	*which*-he	
שֶׁאַתָּה	ſha-attá	*that*-thou	

SECTION

SECTION II.

Of Nouns.[a]

XLIV. NOUNS are generally formed of Verbs, either by a Change of the Vowels only; or by throwing away one of the Radicals; or by adding to either, ſo prepared, one or more of theſe Serviles הנמאתי *hemanti.*"

The firſt are called *perfect*; the ſecond *imperfect*; and the laſt *hemantic* Nouns, perfect or imperfect.

In the Formation of Hemantics, הנ' are commonly added to the End; מא to the Beginning; ת to the Beginning or End.

It will greatly facilitate the finding the Root, to conſider attentively the Formation of Nouns from Verbs; which ſhall be illuſtrated by Examples, after this

PREMONITION.

FROM the Verb פָּעַל, formerly uſed for a Paradigm, the firſt Conſonant of every Root is called *Pe*, the ſecond *Gnain*, and the third *Lamed*. Hence Grammarians make uſe of a compendious Way of expreſſing themſelves with regard to the ſeveral Sorts of imperfect Verbs. Thus, *Pe Yod*, or *Pe Nun*, ſignifies a Verb, whoſe *firſt* Radical is *Yod* or *Nun*; as יָשַׁב, נָתַן: *Gnain Vau*, a Verb, whoſe *middle* Radical is *Vau*; as קוּם: *Gnain doubled*, a Verb, whoſe *middle* Radical is the ſame with the laſt; as סָבַב: *Lamed He*, a Verb, whoſe *laſt* Radical is *He*; as גָּלָה. In Conformity to this Way of ſpeaking,

a Here are compriſed both Subſtantives and Adjectives, as both are ſubject to the ſame Rules.

a Noun, derived of a Verb *Pe* Y*od*, ſhall be denoted by *y*; from *Pe* N*un*, by *n*; from *Gnain* V*au*, by *v*; from *Gnain* D*oubled*, by *d*; from *Lamed* H*e*, by *h*. A Root itſelf, or a Noun conſiſting of radical Letters, may be ſignified by *r*.* A Noun augmented, in the Beginning, will be ſhown by α; at the End, by ω; at the Beginning and End, by αω.

An Example of each will make this clear; and this Method ſhall be obſerved throughout.

מֶלֶךְ r, a King, from the Verb מָלַךְ he reigned.

מִשְׁפָּט α, Judgment, from the Verb שָׁפַט he judged.

חָכְמָה ω, Wiſdom, from the Verb חָכַם he was wiſe.

מַחֲשָׁבָה αω, Device, from the Verb חָשַׁב he deviſed.

דַּעַת y, Knowledge, from יָדַע he knew.

מוֹשָׁב α y, a Seat, from יָשַׁב he ſat.

עֵצָה ω y, Counſel, from יָעַץ he counſelled.

מוֹקֵדָה αω y, a Burning, from יָקַד he burnt.

מַתָּן α n, a Gift, from נָתַן he gave.

מַפֵּלָה αω n, a Fall, from נָפַל he fell.

גֵּר v, a Stranger, from גוּר to be a Stranger.

מָקוֹם α v, a Place, from קוּם to riſe.

לָצוֹן α v, Scorn, from לוּץ to ſcorn.

תְּבוּנָה αω v, Underſtanding, from בוּן to underſtand.

תֹּם d, Perfectneſs, from תָּמַם he was perfect.

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* Here likewiſe are comprehended Nouns feminine in ה, derived of Verbs *Lamed He*, though the ה is in this Caſe properly Servile; as שָׁנָה a Year, from שָׁנָה r.

מָגֵן

מָגֵן α d, a Shield, from גָּנַן he defended.

זִמָּה ω d, Wickedness, from זָמַם r.

תְּפִלָּה αω d, Prayer, from פִּלֵּל r.

אָב h, a Father, from אָבָה r.

פְּרִי ω h, Fruit, from פָּרָה r.

מַשְׂכִּית αω h, Imagination, from שָׂכָה r.

XLV. Nouns have but one Case; two Genders, masculine and feminine*; three Numbers, singular, dual and plural."

XLVI. A masculine Noun singular may have any Termination, except ה־, ת־, ית־, וּת־, which are feminine."

47. The Feminine may be formed from the Masculine, by taking ה־, *as* טוֹב־ אִישׁ־ *a good Man*, אִשָּׁה טוֹבָה *a good Woman.* Names of Females; proper Names of Places, Cities, Towns, Countries, Winds; and Names of Things double in their Nature, are feminine, though of a masculine Termination. Cardinal Numerals, from *three* to *ten*, are masculine with a feminine Termination, and *vice versa.*

XLVIII. The Dual Number of both Genders is formed by adding to the singular the Termination יִם *á-yim*, the feminine ה being previously changed into ת;" as יוֹם־ *a Day*, יוֹמַיִם *two Days*; שָׁנָה־ *a Year*, שְׁנָתַיִם *two Years.*

XLIX. The masculine Plural is made by adding to the Singular the Termination יִם־. *im*: Singulars ending in ה־, throw it away before יִם־".

D L. The

* The neuter Gender is usually expressed by the Feminine.

L. The feminine Plural is made by changing the ſingular

Terminations { ה and ת } into { ות *ōth*
{ ית. } { יות. *ī-yōth*
{ ות } { יות. *ùy-yōth.*"

51. ַ, ָ, ֶ, ֵ, and ſometimes ִ, penultimate in the Singular, becoming antepenultimate in the Plural, are changed into Sheva, or, under a Guttural, into ֲ. This Rule holds, when *any* final Addition is made to a Word.

52. ֵ and ֶ ultimate in the Singular, becoming penultimate in the Plural, are changed into ֵ.

53. ָ ultimate, unleſs preceded by ַ or ֵ, in the Singular, becoming Penultimate in the Plural, is changed into (ֹ).

54. ֵ penultimate in the feminine Singular, continuing penultimate in the Plural, is changed into ַ.

55. ֶ and ֶ in the Singular, are contracted into ֵ and ֵ in the Plural.

56. Imperfect Nouns, derived from *Gnain doubled*, in the Plural, have Dageſh in the laſt Radical, and change the long Vowel, which was under the firſt in the Singular, into a ſimilar ſhort one. This Rule is obſerved in all Caſes, when the Word receives a final Augment.

EXAMPLES

EXAMPLES

Of NOUNS inflected from Singular to Plural.

MASCULINES.

Singular.		Plural.	
דָּבָר	r. a Word.	דְּבָרִים	XLIX. 51.
לֵבָב	r. an Heart.	לְבָבִים	XLIX. 51.
עִלֵּג	r. a Stammerer.	עִלְּגִים	XLIX. 53.
עָצֵל	r. a Sluggard.	עֲצֵלִים	XLIX. 51. 53.
זְאֵב	r. a Wolf.	זְאֵבִים	XLIX. 53.
מֶלֶךְ	r. a King.	מְלָכִים	XLIX. 51. 52.
נַעַר	r. a Boy.	נְעָרִים	XLIX. 51. 52.
קֹדֶשׁ	r. Holineſs.	קְדָשִׁים	XLIX. 51. 52.
מָוֶת	r. Death.	מוֹתִים	XLIX. 55.
זַיִת	r. an Olive.	זֵיתִים	XLIX. 55.
שֵׁן	d. a Tooth.	שִׁנַּיִם	XLIX. 56.
מִקְנֶה	ω. a Poſſeſſion.	מִקְנִים	XLIX.

FEMININES.

Singular.		Plural.	
צְדָקָה	ω. Righteouſneſs.	צְדָקוֹת	L.
*שִׁפְחָה	ω. a Maid-Servant.	שִׁפְחוֹת	L.
*חֵלְקָה	ω. a Part.	חֵלְקוֹת	L.
*שַׂלְמָה	ω. a Garment.	שַׂלְמוֹת	L.
אַדֶּרֶת	ω. a Gown.	אַדֶּרוֹת	L. 54.
עִבְרִית	ω. an Heb. Woman.	עִבְרִיּוֹת	L.
מַלְכוּת	ω. a Kingdom.	מַלְכֻיּוֹת	L.

Some

* Nouns of this Form are contracted; as שִׁפְחָה for שִׁפְחָה, &c. as appears by their Plurals.

Some Nouns have the Feminine Termination in the Singular, and Maſculine in the Plural ; and the Reverſe ; as פִּשְׁתָּה ע, plu. פִּשְׁתִּים ; אֶרֶץ r, pl. אֲרָצוֹת.

A few have only the maſculine, or only the feminine Termination in the Singular, but in the Plural have both ; as הוֹר r, plu. הוֹרִים or הוֹרוֹת ; פֵּאָה ע d, pl. פֵּאִים or פֵּאוֹת.

Some Nouns are found only in the Singular ; ſome only in the Dual ; and ſome only in the Plural.

The following Nouns have a ſpecial Irregularity in their Inflection from Singular to Plural :

Singular.	Plural.
אָחוֹת ע h. a Siſter.	אֲחָיוֹת
אִישׁ r. a Man.	אֲנָשִׁים
בַּיִת r. a Houſe.	בָּתִּים
בֵּן h. a Son.	בָּנִים
בַּת a Daughter.	בָּנוֹת ע h.
יוֹם r. a Day.	יָמִים
עַיִן r. an Eye.	עֵינוֹת
עִיר r. a City.	עָרִים
פַּת d. a Morſel.	פִּתִּים
רֹאשׁ r. a Head.	רָאשִׁים
תַּיִשׁ r. an He-goat.	תְּיָשִׁים

The

The Want of Cases, made by different Terminations in *Greek* and *Latin*, is, in Hebrew, commonly supplied by Prefixes and separate Particles, thus ;

Nom.	סֵפֶר r.	a Book.
G. and D.	לְסֵפֶר	of or to a Book. (of the Gen. see the next Sec.)
Accus.	אֶת־ סֵפֶר r.	a Book.
Voc.	הַסֵּפֶר	O Book.

Ab. מִסֵּפֶר or מִן סֵפֶר r. from a Book ; בְּסֵפֶר in a Book.

Comparison.

The comparative Degree is made by מִן r. or מ⊙, thus, מִדְּבַשׁ r. מִתּוֹקִים r. *sweeter than Honey* (sweet in comparison of Honey.)

The Superlative is formed,

1. By מְאֹד r. *very* ; as מְאֹד r. טוֹב v. *very good.*

2. By repeating the Adjective ; as טוֹב טוֹב *the best* (good good.)

3. By the same or a synonymous Word repeated, the former of which is in Regimen ; as עֶבֶד עֲבָדִים r. *the most abject Slave* (Servant of Servants ;) מָטָר גָּשֶׁם *very great Rain* (Pluvia Imbris.)

4. By placing after the Noun, of which some Quality is to be expressed in the Superlative, one of the Names of God ; as אַרְזֵי אֵל *the loftiest Cedars* (Cedars of God.)

SECTION

SECTION III.

Of Nouns in Regimen or Conſtruction.

LVII. WHEN two Subſtantives come together, ſignifying different Things, the *firſt* of them is ſaid to be in *Regimen* or Conſtruction ;" as, the *Kings of* the Earth. —

Adjectives and Participles, coming before Subſtantives, are likewiſe often in Regimen ; as *void of* Underſtanding ; *fearing* the Lord.

LVIII. Regimen changes the dual and plural Terminations ים and ין into י, and the feminine ה into ת."

59. Regimen changes ָ and ַ penultimate into Sheva, or under a Guttural, into ֲ ; and ultimate into (-).

60. ָו and ָי are contracted into וֹ and יִ in Regimen, *as they were in the Plural (Rule 55.)*

61. The Termination ה is changed into ת in Regimen.

62. Whenever the Rules for Change of Vowels require two very ſhort Vowels at the Beginning of a Word, the firſt is changed into (.) ; or, near a Guttural, and in ſome particular Words, into (-) or (ֲ) or ſhort (ֲ) ; *thus* דָּבָר r. *is by* 49 and 51 דְּבָרִים ; *by* 58 דִּבְרֵי ; *by* 59 דִּבְרִי ; *and by* 62 דִּבְרִי : עָרֵל r. by 49, 51 and 53. עֲרָלִים ; by 58 עֲרֵלֵי ; by 59 עֲרֵלִי ; and by 62, עֲרֵלִי : חֶבֶל r. by 49, 51 and 52 חֲבָלִים ; by 58 חֲבֵלֵי ; by 59 חֲבֵלִי ; and by 62 חֲבֵלִי : קוֹדֶשׁ r. by 49, 51 and 52 קָדָשִׁים ; by 58 קָדְשֵׁי ; by 59 קָדְשִׁי ; and by 62 קָדְשִׁי.

Moſt Words, which have not long Kamets in them, remain unchanged in Regimen.

Examples

Examples of Nouns in Regimen.

Singular.

Absolute.*	Constructed.	
דָּבָר r.	דְּבַר יְהוָה 59.	the *Word of* the LORD.
לֵב r.	לְבַב אֱנוֹשׁ 59.	the *Heart of* Man.
עָרֵל r.	עַרַל שְׂפָתַיִם 59.	*uncircumcised of* Lips.
מָוֶת r.	מוֹת יְשָׁרִים 60.	the *Death of* the righteous.
זַיִת r.	זֵית שֶׁמֶן 60.	an *Olive of* Oil.
שָׂדֶה r.	שְׂדֵה צֹעַן 59, 61.	the *Field of* Zoan.
צְדָקָה ω.	צִדְקַת תְּמִים 58. 62.	the *Righteousness of* the [perfect.

Dual.

שְׂפָתַיִם h.	שִׂכְתִּי מִרְמָה LVIII.	*Lips of* Deceit.

Plural.

דְּבָרִים	דִּבְרֵי שִׂנְאָה LVIII. 59. 62.	*Words of* Hatred.
עֲרֵלִים	עֲרֵלֵי לֵב LVIII. 59. 62.	*uncircumcised of* [Heart.
צְדָקוֹת	צִדְקוֹת יְהוָה 59. 62.	the *Righteousnesses of* [the LORD.

פֶּה r. a Mouth ; אָב h. a Father ; אָח h. a Brother ; חָם h. a Father-in-Law, in Regimen are פִּי, אֲבִי, אֲחִי, חֲמִי.

SECTION

* Words are said to be *absolute*, when they are not in Regimen ; and *constructed* when they are.

SECTION IV.

Of PRONOUNS.

Pronouns are either ſeparable or inſeparable. The following are the

SEPARABLE PRONOUNS.

PERSONAL.

Singular.		Plural.	
אֲנִי r. or אָנֹכִי	I, *common.*	אֲנַחְנוּ or נַחְנוּ	we, *common.*
אַתָּה	thou, *m.*	אַתֶּם	ye, *m.*
אַתְּ	thou, *f.*	אַתֶּן or אַתֵּנָה	ye, *f.*
הוּא r.	he	הֵם or הֵמָּה	they, *m.*
הִיא r. or הוּא	ſhe	הֵן or הֵנָּה	they, *f.*

DEMONSTRATIVE.

זֶה r.	this, or that, *m. Sin.*
זֹה, זוֹ, זֹאת	this, or that, *f, Sin.*
זוּ, הַלָּז, הַלָּזוֹ, הַלָּזוּ	this, or that, *com.* Sin.
אֵלֶּה r. or אֵל	theſe, *com. plu.*

RELATIVE.

RELATIVE.

אֲשֶׁר r. who, which, *comm. ſing.* and *plur.*

INTERROGATIVE.

מִי r. who? *com. ſin.* and *plu.*

מָה, מַה or מֶה r. what? *com. ſin.* and *plu.*

INSEPARABLE PRONOUNS.

Theſe are Fragments of the ſeparable perſonal Pronouns (as י from אֲנִי, נו from אֲנַחְנוּ, &c.) which being *ſuffixed* or joined to the End of Nouns, ſupply the Place of Pronouns poſſeſſive, ת in the ſecond Perſon being changed into *Caph.* Theſe inſeparable Pronouns are generally called

SUFFIXES.

With a Noun ſing. maſ.

דָּבָר r. a Word.

☞ 1. Per.	c. s.	י	דְּבָרִי	*my*-Word.
	c. p.	נו	דְּבָרֵנוּ	*our*-Word.
2. Per.	m. s.	ךָ, כָה *	דְּבָרְךָ	*thy*-Word.
	f. s.	ךְ, כִי	דְּבָרֵךְ	*thy*-Word.
	m. p.	כֶם	דְּבָרְכֶם	*your*-Word.
	f. p.	כֶן	דְּבָרְכֶן	*your*-Word.
3. Per.	m. s.	ו, ה, הוּ	דְּבָרוֹ	*his*-Word.
	f. s.	ה	דְּבָרָהּ	*her*-Word.
	m. p.	ם, מוֹ	דְּבָרָם	*their*-Word.
	f. p.	ן	דְּבָרָן	*their*-Word.

* The firſt at the right Hand are moſt common, except in the poetical Books.

With a Noun plu. maſ.

			דְּבָרִים	Words.
1. Per.	c. s.	ִי	דְּבָרַי	*my*-Words.
	c. p.	נוּ	דְּבָרֵינוּ	*our*-Words.
2. Per.	m. s.	ְךָ	דְּבָרֶיךָ	*thy*-Words.
	f. s.	ְךְ, ְכִי	דְּבָרַיִךְ	*thy*-Words.
	m. p.	כֶם	דְּבָרֵיכֶם	*your*-Words.
	f. p.	כֶן	דְּבָרֵיכֶן	*your*-Words.
3. Per.	m. s.	וֹ, וֹהִי	דְּבָרָיו	*his*-Words.
	f. s.	הָ	דְּבָרֶיהָ	*her*-Words.
	m. p.	הֶם, מוֹ	דְּבָרֵיהֶם	*their*-Words.
	f. p.	הֶן	דְּבָרֵיהֶן	*their*-Words.

With a Feminine

Singular.		Plural.	
תּוֹרָה	y. a Law.	תּוֹרוֹת	Laws.
תּוֹרָתִי	*my*-Law.	תּוֹרוֹתַי	*my*-Laws.
תּוֹרָתֵנוּ	*our*-Law.	תּוֹרוֹתֵינוּ	*our*-Laws.
תּוֹרָתְךָ	*thy*-Law.	תּוֹרוֹתֶיךָ	*thy*-Laws.
תּוֹרָתֵךְ	*thy*-Law.	תּוֹרוֹתַיִךְ	*thy*-Laws.
תּוֹרָתְכֶם	*your*-Law.	תּוֹרוֹתֵיכֶם	*your*-Laws.
תּוֹרָתְכֶן	*your*-Law.	תּוֹרוֹתֵיכֶן	*your*-Laws.
תּוֹרָתוֹ	*his*-Law.	תּוֹרוֹתָיו	*his*-Laws.
תּוֹרָתָהּ	*her*-Law.	תּוֹרוֹתֶיהָ	*her*-Laws.
תּוֹרָתָם	*their*-Law.	תּוֹרוֹתֵיהֶם	*their*-Laws.
תּוֹרָתָן	*their*-Law.	תּוֹרוֹתֵיהֶן	*their*-Laws."

LXIII.

LXIII. For the Reception of Suffixes, ם of the Dual and masculine Plural is thrown away; the feminine ה changed into ת; and י added after ות in the feminine Plural."

LXIV. Nouns ending in ה throw it away before the Suffixes, and for a Suffix of the third Person masculine singular take ו; as עלה r. *a Leaf*, עלהו *his Leaf*."

65. Suffixes change (-) and (ֽ) ultimate into (:); as פחד r. *Fear*, פחדו *his Fear*; מתג r. *a Bridle*, מתגי *my Bridle*. Otherwise,

66. כם, כן, הם, הן make the same Change in the Vowels, which Regimen did (59, 60, 62.) and the rest make the same, which the plural Number did (51, 53, 55, 56.)

פה r. אב h. אח h. חם h. singular, with Suffixes imitate the Plural; as פיו, אביו, &c.

The Conjunction of a Prefix, or some Particle with a Suffix serves to supply the Want of Cases in the personal Pronouns; as

ל G. and D.	את r. Acc.	ב Ab.	מ generally doubled
לי of or to me, *c.*	אותי	בי	מני or ממני *
לך to thee, *m.*	אותך	בך	ממך
לך to thee, *f.*	אותך	בך	ממך or ממך
לו to him.	אותו	בו	ממנו *
לה to her.	אותה	בה	ממנה *
לנו to us, *c.*	אותנו	בנו	מנו or ממנו
לכם to you, *m.*	אתכם	בכם	ממכם
לכן to you, *f.*	אתכן	בכן	ממכן
להם to them, *m.*	אותם	בהם	מהם
להן to them. *f.*	אותן	בהן	מהן

 The

* These are properly verbal Suffixes, of which see Rule 112.

The Particle אֵת r, with Suffixes, has ſometimes a Dageſh in the ת, and then commonly denotes the Ablative; as אִתּוֹ *with him.*

Sometimes a Prefix, a Particle and a Suffix are all joined together; as מֵאִתּוֹ *from him*: בְּעוֹדִי r. be-gnod-i *while I have a Being.*

LXVII. ה, adhering to the End of Nouns, is called local, and ſignifies *to* or *towards*; *in*": as יָמָה וּקְדֵמָה *to the Weſt and to the Eaſt.* The local *He* and *He* feminine are diſtinguiſhed by the Accent, the former having it in the penultimate, and the latter in the ultimate Syllable.

SECTION V.

Of VERBS.

68. A Verb is varied by Tenſes, Moods, Conjugations, Voices, Perſons, Genders, and Numbers.

69. Verbs have only two Tenſes, the Preter and Future. The Future is uſed not only to denote the Futurity of an Action; but alſo to expreſs the Continuance of doing a Thing, or that it is cuſtomary, poſſible, lawful, reaſonable, or deſirable to do it.

A Participle is generally uſed to expreſs the preſent Tenſe; as אֲנִי פֹקֵד *I* [am] *viſiting*, or I viſit.

70. Moods are three, the Indicative, Imperative, and Infinitive.

71. Conjugations, of which there are four, are different Ways of declining the ſame Verb, in order to expreſs it's different Manner of ſignifying.

72. The three firſt Conjugations have both an active and paſſive Voice; the fourth commonly has the Action terminating in one's ſelf, and can therefore have no paſſive Voice.

All the Conjugations, in both Voices, except the active of the firſt, *Kal*, take their Names, *Niphhal*, *Pihel*, *Puhal*, *Hiphhil*, *Hophhal*, and *Hithpahel*, from the third Perſon ſingular

ſingular of פָּעַל, the ancient Paradigm, in every Conjugation.

73. The Root, whence Words of like Signification are derived, is commonly a Verb in the third Perſon maſculine ſingular of the preter Tenſe in *Kal*. The Root generally conſiſts of three Conſonants or Radicals: the Vowels are (-ַ); ſometimes (-ָ); rarely (-ָו).

LXXIV. The Signification of a Verb in KAL is ſimply active; NIPHHAL is the paſſive of Kal:" as פָּקַד *he viſited*; נִפְקַד *he was viſited.*

LXXV. In PIHEL the Signification is more intenſe and emphatical; PUHAL is the Paſſive of Pihel:" as שָׁבַר in Kal, *he broke*; in Pihel שִׁבֵּר *he broke in Pieces*; in Puhal שֻׁבַּר *he was broken in Pieces.*

LXXVI. HIPHHIL is to cauſe another to do a Thing; HOPHHAL is the Paſſive of Hiphhil:" as from מָלַךְ in Kal, *he reigned*; in Hiphhil הִמְלִיךְ *he made* [another] *to reign*; in Hophhal הֻמְלַךְ *he was made to reign.*

Verbs in *Pihel* and *Hiphhil* often ſignify declaratively; as טָמֵא, in Kal, *he was unclean*; in Pihel טִמֵּא he *pronounced*-unclean. צָדַק, in Kal, *he was juſt*; in Hiphhil הִצְדִּיק he *pronounced*-juſt.

LXXVII. HITHPAHEL commonly ſignifies to act upon one's ſelf, either really, or in Pretence, or intenſely"; as קָדֹשׁ in Kal, *he was holy*; in Hithpahel הִתְקַדֵּשׁ *he made himſelf holy*, or he pretended to be holy, or he made himſelf very holy, or he made—very holy.

In ſome Verbs, the Signification is, in ſome of the other Conjugations, quite foreign, or even contrary, to the Signification in Kal; as הָלַל in Kal, *he was mad or fooliſh*; in Pihel *he praiſed*; in Hiphhil, *he cauſed—to ſhine*; or *it ſhined.*

Some Verbs in Kal have the Signification of Niphhal; a few in Niphhal have that of Kal; and ſome in Hiphhil have the Signification of Pihel.

Verbs are either perfect or imperfect. PERFECT

PERFECT VERBS are declined according to the following PARADIGM, פקד *he visited.*

	IV. Conj.	III. Conjugation		II. Conjugation		I. Conjugation			
	Hithpahel	Hophhal passive	Hiphhil active	Puhal passive	Pihel active	Niphhal passive	Kal active		
				omitted	Omitted				Preter Tense.
	17 הִתְפַּקֵּד	16 הֻפְקַד	15 הִפְקִיד	14 פֻּקַּד	13 פִּקֵּד	12 נִפְקַד	11 פָּקַד	he	
	הִתְפַּקְּדָה	הֻפְקְדָה	הִפְקִידָה	פֻּקְּדָה	פִּקְּדָה	נִפְקְדָה	פָּקְדָה	she	
ה	הִתְפַּקַּדְתָּ	הֻפְקַדְתָּ	הִפְקַדְתָּ	פֻּקַּדְתָּ	פִּקַּדְתָּ	נִפְקַדְתָּ	פָּקַדְתָּ	thou, m	
	הִתְפַּקַּדְתְּ	הֻפְקַדְתְּ	הִפְקַדְתְּ	פֻּקַּדְתְּ	פִּקַּדְתְּ	נִפְקַדְתְּ	פָּקַדְתְּ	thou, f	
	הִתְפַּקַּדְתִּי	הֻפְקַדְתִּי	הִפְקַדְתִּי	פֻּקַּדְתִּי	פִּקַּדְתִּי	נִפְקַדְתִּי	פָּקַדְתִּי	I, c	
ו, א	הִתְפַּקְּדוּ	הֻפְקְדוּ	הִפְקִידוּ	פֻּקְּדוּ	פִּקְּדוּ	נִפְקְדוּ	פָּקְדוּ	they, c	
	הִתְפַּקַּדְתֶּם	הֻפְקַדְתֶּם	הִפְקַדְתֶּם	פֻּקַּדְתֶּם	פִּקַּדְתֶּם	נִפְקַדְתֶּם	פָּקַדְתֶּם	ye, m	
	הִתְפַּקַּדְתֶּן	הֻפְקַדְתֶּן	הִפְקַדְתֶּן	פֻּקַּדְתֶּן	פִּקַּדְתֶּן	נִפְקַדְתֶּן	פָּקַדְתֶּן	ye, f	
	הִתְפַּקְּדְנוּ	הֻפְקַדְנוּ	הִפְקַדְנוּ	פֻּקַּדְנוּ	פִּקַּדְנוּ	נִפְקַדְנוּ	פָּקַדְנוּ	we, c	
				omitted	omitted				Future singular.
ה	27 יִתְפַּקֵּד	26 יֻפְקַד	25 יַפְקִיד	24 יְפֻקַּד	23 יְפֻקַּד	22 יִפָּקֵד	21 יִפְקוֹד	he omitted	
	תִּתְפַּקֵּד	תֻּפְקַד	תַּפְקִיד	תְּפֻקַּד	תְּפֻקַּד	תִּפָּקֵד	תִּפְקוֹד	she	
	תִּתְפַּקֵּד	תֻּפְקַד	תַּפְקִיד	תְּפֻקַּד	תְּפֻקַּד	תִּפָּקֵד	תִּפְקוֹד	thou, m	
ו	תִּתְפַּקְּדִי	תֻּפְקְדִי	תַּפְקִידִי	תְּפֻקְּדִי	תְּפֻקְּדִי	תִּפָּקְדִי	תִּפְקְדִי	thou, f	

Paragogic Letters.

they, f	תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקַדְנָה	תִּפְקַדְנָה	תִּפְקַדְנָה	תִּפְקַדְנָה	תִּפְקַדְנָה	תִּתְפַּקְדְנָה	
ye, m	תִּפְקְדוּ	תִּפְקְדוּ	תִּפְקִידוּ	תִּפְקְדוּ	תִּפְקְדוּ	תִּפְקְדוּ	תִּפְקְדוּ	תִּתְפַּקְדוּ	ן
ye, f	תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקִדְנָה	תִּפְקַדְנָה	תִּפְקַדְנָה	תִּפְקַדְנָה	תִּפְקַדְנָה	תִּתְפַּקְדְנָה	
we, c	נִפְקֹד	נִפְקַד	נַפְקִיד	נִפְקַד	נִפְקַד	נִפְקַד	נִפְקַד	נִתְפַּקֵּד	ה
thou, m	פְּקֹד 31	הִפָּקֵד 32	הַפְקֵד 35		פְּקֹד 33			הִתְפַּקֵּד 37	ה
thou, f	פִּקְדִי	הִפָּקְדִי	הַפְקִידִי	Wanting.	פִּקְדִי	Wanting.	Wanting.	הִתְפַּקְדִי	ן
ye, m	פִּקְדוּ	הִפָּקְדוּ	הַפְקִידוּ		פִּקְדוּ			הִתְפַּקְדוּ	ן
ye, f	פִּקֹּדְנָה	הִפָּקְדְנָה	הַפְקִדְנָה		פִּקְדְנָה			הִתְפַּקְדְנָה	
Infinitive	פְּקֹד 41	הִפָּקֵד 42	הַפְקִיד 45	פְּקוֹד 44	פָּקֵד 43			הִתְפַּקֵּד 47	ה
Part. act.	פּוֹקֵד 51		מַפְקִיד 55		מְפַקֵּד 53			מִתְפַּקֵּד 57	
Part. pafs."	פָּקוּד 61	נִפְקָד 62		מָפֻקָּד 64			מְפֻקָּד 66		

The Vowels, let without the Words at the Beginning or End, denote, that the firſt or laſt Syllable in ſome Verbs is formed by them. Pathah is uſed when the laſt Radical is a Heth, Gnain or Reſh ; and alſo, in the Fut. Imp. and Infin. of Kal, when the Signification is intranſitive.

The Figures are to ſerve as Indexes, to ſhow where any Verb or Participle, which may be uſed in the Remainder of the Grammar and in the Praxis, is found.

Paragogic Letters are ſuch as are added to the End, either for Emphaſis or Euphony.

78. In Pihel, Puhal and Hithpahel, a double Dageſh is inſerted in the ſecond Radical, if capable of it; elſe, Compenſation is generally made by changing the preceding ſhort Vowel into a ſimilar long one; as בֵּרֵךְ for בִּרֵךְ 13. So in the firſt Radical of the Future, Imperative and Infinitive of Niphhal; as יִהָרֵס for יִהָרֵס 22. And it is a general Rule, that

79. A ſhort Vowel followed by Dageſh is equivalent to a long Vowel, and vice verſa. Hence they are ſometimes uſed indifferently one for another; as אָקוֹב for אָקוֹב 21 d. and הָתֵל for הִתֵּל 13.

begin here after the Tav

80. In Hithpahel, when the firſt Radical is צ ס ז or ש, the characteriſtic ת is tranſpoſed with it; as הִשְׁתַּכֵּר from שכר r. הִסְתַּבֵּל from סבל r. And the characteriſtic ת, being tranſpoſed with ז, is changed into ד; and with צ, into ט: as הִזְדַּמֵּן from זמן r. הִצְטַדֵּק from צדק r. When the firſt Radical is נ ט ד or ת, the characteriſtic ת is omitted, and compenſated by a double Dageſh in the firſt Radical; as הִדַּבֵּר for הִתְדַּבֵּר, &c.

81. Where there is *Sheva* in the Paradigm, the Gutturals require Hateph-pathah. Except, 1. In the Future of Kal, when the 1ſt Radical is א; or any Guttural, if the Verb be neuter, or in the firſt Perſon ſingular, they require Hateph-ſegol. So in the Preter of Niphhal and Hiphhil, and Participle of Niphhal, if the firſt Radical is a Guttural, it requires Hateph-ſegol. 2. In Hophhal, the firſt Radical being a Guttural, takes Hateph-kamets throughout.

LXXXII. The Prefix וְ pointed with its uſual Vowel, often converts the Preter into the Preſent, or Future; and ⊙וְ, or before א, וְ converts the Future into the Preſent, or Preter:" as וְגָעַרְתִּי 11. *and* I will rebuke,

from

from גָּעַרְתִּי 11. *I have rebuked* ; וַיִּפְקֹד 21. *and* he visited ; וָאֶשְׁמֹר 21. *and* I kept. The Prefix Vau in these Cases is called *Conversive.* The Particle אָז *then*, coming before the Future, is also conversive ; as אָז יְדַבֵּר 23. *then* he spake.

LXXXIII. The Prefixes ב, כ, ל, מ being joined to the Infinitive Mood form Gerunds" ; thus בִּפְקֹד 41. *in visiting*, כִּפְקֹד 41. *like visiting*, לִפְקֹד 41. *to visit*, מִפְקֹד 41. *from visiting :* Or these Gerunds, especially with a Suffix, may be rendered in English thus, בִּפְקָדִי 41. *when I visited*, כִּפְקָדִי 41. *after I visited*, לִפְקָדוֹ 41. *that he might visit*, מִפְקֹד 41. *that he might not visit.* ב, כ, ל usually exclude ה the Characteristic of the Infinitive of Niphhal and Hiphhil, and take it's Vowel ; as בִּפְקֹד 42. for בְּהִפָּקֵד.

84. Participles are frequently used for Nouns, and are subject to all the Changes which Nouns are ; as שׁוֹמֵר 51. *watching*, or a Watchman ; שׁוֹמֶרֶת or שׁוֹמֶרֶת the same feminine ; שׁוֹמְרִים pl. שׁוֹמְרֵי const. The active Participles, as such, signify either as the Present, or Future in *rus* in Latin ; and the passive ones, either as the Preterperfect, or Future in *dus.*

SECTION VI.

Of Imperfect Verbs.

IMperfect Verbs are either quiescent or defective. The several Classes of imperfect Verbs are these,

1. Pe Aleph } or a Verb whose first Radical is א
2. Pe Yod } or a Verb whose first Radical is י
3. Gnain Vau, or a Verb whose middle Radical is ו
4. Lamed Aleph } or a Verb whose last Radical is א
5. Lamed He } or a Verb whose last Radical is ה
6. Pe Nun, or a Verb whose first Radical is נ
7. Gnain doubled, or a Verb with the second and third Radicals alike.
8. Lamed Nun or Tau, } or a Verb whose third Radical is נ or ת

denoted by the Letter y. v. a. h. n. d.

quiescent Verbs. defective.

I. Pe Aleph.

85. These five Verbs *Pe Aleph*, אָמַר r. *he said*; אָבַד r. *he perished*; אָבָה r. *he was willing*; אָכַל r. *he did eat*; אָפָה r. *he baked*, in the Future of Kal take Holem for their first Vowel, instead of (ְ), by Rule 81; as תֹּאמַר 21. for תֹּאמֵר, &c. These three אָהַב r. *he loved*; אָחַז r. *he possessed*; אָסַף r. *he gathered*, sometimes follow this Rule.

86. The Radical א of all Verbs Pe Aleph is generally omitted, in the first Person singular of the Future, in all the Conjugations, lest two Alephs should concur: as אֹבַד 23. instead of אֶאֱבַד 23. אֹמַר 21. for אֶאֱמַר 21. In other Respects, Verbs *Pe Aleph* are regular.

II. Pe

II. Pe Yod.

87. All Verbs *Pe Yod* caſt away (י) in the Imperative Kal; as שֵׁב 31 y. *ſit thou*, for יֵשֵׁב 31. (י) is alſo omitted in the Infinitive Kal, and ת added to the End with two Segols, as שֶׁבֶת 41 y. *to ſit*; except the laſt Radical be ע, which requires two Pathahs, as דַּעַת 41 y. *to know*.

88. When any of the Serviles הֵאֵמַנְתִּי *hemanti* are prefixed, the Radical (י) is either omitted, and Compenſation made by a long Vowel under the Servile; or changed into ו, in the Manner following; 1st. In the Future Kal, the prefixed Serviles requires (ֵ) or (ֶ) and ſome few (ַ); as אֵשֵׁב 21 y. *I will ſit*; אִיבַשׁ 21 y. *I ſhall wither*. Except יכל r. which requires ו; as אוּכַל 21 y. *I ſhall be able*. 2dly. In the Preter and Participle of Niphhal, they require ו; as נוֹשַׁב 12 y; נוֹשָׁב 62 y. 3dly. The Future, Imperative and Infinitive Niphhal, inſtead of (י), take ו; as הוּשַׁב 32 y. for הִישַׁב. 4thly. Through all Hiphhil, ו is required; as הוֹשִׁיב 15 y: except theſe four יטב r. *he did good*; ילל r. *he howled*; ימן r. *he turned to the Right*; ינק r. *he gave ſuck*; which require (יִ); as הִיטִיב 15 y. &c. 5thly Through all Hophhal, ו is required; as הוּשַׁב 16 y.

Theſe four יסר r. יכח r. ידע r. ידה r. in Hithpahel, change Yod into Vau, thus הִתְוַסֵּר 17 y. &c. Other Verbs *Pe Yod* are regular in Pihel, Puhal and Hithpahel.

Paradigm

Paradigm of Pe Yod, יסף *he added.*

☞ III. Conjugation.		I. Conjugation.			
Hophhal	Hiphhil	Niphhal.	Kal		
16 הוסַף	15 הוֹסִיף	12 נוֹסַף	11 יָסַף	he	PRETER.
הוֹסִפָה	הוֹסִיפָה	נוֹסְפָה		ſhe	
הוֹסַפְתָּ	הוֹסַפְתָּ	נוֹסַפְתָּ		thou,m	
הוֹסַפְתְּ	הוֹסַפְתְּ	נוֹסַפְתְּ		thou, f	
הוֹסַפְתִּי	הוֹסַפְתִּי	נוֹסַפְתִּי	Regular	I, c	
הוֹסְפוּ	הוֹסִיפוּ	נוֹסְפוּ		they, c	
הוֹסַפְתֶּם	הוֹסַפְתֶּם	נוֹסַפְתֶּם		ye, m	
הוֹסַפְתֶּן	הוֹסַפְתֶּן	נוֹסַפְתֶּן		ye, f	
הוֹסַפְנוּ	הוֹסַפְנוּ	נוֹסַפְנוּ		we, c	
26 יוֹסַף	25 יוֹסִיף	22 יוּסַף	21 יֹסֵף ו	he	FUTURE.
תּוֹסַף	תּוֹסִיף	תּוּסַף	תֹּסֵף	ſhe	
תּוֹסַף	תּוֹסִיף	תּוּסַף	תֹּסֵף	thou,m	
תּוֹסְפִי	תּוֹסִיפִי	תּוּסְפִי	תֹּסְפִי	thou, f	
אוֹסַף	אוֹסִיף	אוּסַף	אֹסֵף	I, c	
יוֹסְפוּ	יוֹסִיפוּ	יוּסְפוּ	יֹסְפוּ	they, m	
תּוֹסַפְנָה	תּוֹסִפְנָה	תּוּסַפְנָה	תֹּסַפְנָה	they, f	
תּוֹסְפוּ	תּוֹסִיפוּ	תּוּסְפוּ	תֹּסְפוּ	ye, m	
תּוֹסַפְנָה	תּוֹסִפְנָה	תּוּסַפְנָה	תֹּסַפְנָה	ye, f	
נוֹסַף	נוֹסִיף	נוּסַף	נֹסֵף	we, c	
not uſed	35 הוֹסֵף	32 הוּסַף	31 סֵף	thou,m	IMPERATIVE.
	הוֹסִיפִי	הוּסְפִי	סְפִי	thou, f	
	הוֹסִיפוּ	הוּסְפוּ	סְפוּ	ye, m	
	הוֹסִפְנָה	הוּסַפְנָה	סְפֹנָה	ye, f	
46 הוֹסֵף	45 הוֹסִיף	42 הוּסַף	41 סְפֹת	Infinitive	
	55 מוֹסִיף		51 יוֹסֵף	Part.active	
66 מוֹסָף		62 נוֹסָף	61 יָסוּף	Part. paſs.	

III. Gnain Vau.

89. The Root of Verbs *Gnain Vau* is the Infinitive; as יָקוּם or קוּם *to arise.* In the third Person masculine Singular, of the Preter Kal, which is the Root of all other Verbs, the Vau disappears; as קָם 11 v.

Lamed He, as לוּה 11, and a few others, as גוּע 11. are regular, in Respect of the second Radical; and therefore fall not under our present Consideration.

Exceptions from the following Paradigm of *Gnain Vau* are these, which follow:

90. These four אוּר r. *to shine*; בוּשׁ r. *to be ashamed*; זוּר r. *to be squeezed*; טוּב r. *to be good*, have ו in the Preter Kal; as טוֹבוֹת, טוֹבָה, טוֹב 11 v. &c.

91. מוּת r. *to die*, forms the third Person Preter and Participle active of Kal with (..); as מֵתָה, מֵת 11 v. &c.

92. בוּשׁ r. in the Future Kal, and sometimes in the Preter of Hiphhil, imitates Pe Yod (Rule 88.) in Respect of the Vowel of its prefixed Serviles; as יֵבוֹשׁ 21 v. הוֹבִישׁ 15 v. &c.

93. Verbs Gnain Yod are declined like Gnain Vau, in Hiphhil; in the Imperative of which, some of both suffer an Aphæresis of the Characteristic ה; as בִּין for הָבִין 35 v. *consider*; נִיר for הָנִיר 35. *till*, from ניר r.

94. In the second and fourth Conjugations, the 3d Radical is repeated, as קוֹמֵם 13 v; קוֹמֵם 14. הִתְקוֹמֵם 17. sometimes the first and third Radicals thus, כִּלְכֵּל 13. כִּלְכֵּל 14. הִתְכַּלְכֵּל 17. from כול r. Of this Form are all quadriliteral Verbs; as כִּרְסֵם r. 13.

95. Vau Conversive prefixed to the Future of this Sort of Verbs, when they have no personal Termination, in Kal changes ו or וֹ into short (ֻ), and in Hiphhil ִי or (..) into (ֵ); as וַיָּקָם from יָקוּם or יָקוּם 21 v; וַיָּקֶם from יָקִים or יָקֵם 25 v.

Paradigm

Paradigm of Gnain Vau.

	Kal	Niphhal	Hiphhil	Hophhal
Preter. he	קָם 11	נָקוֹם 12	הֵקִים 15	הוּקַם 16
ſhe	קָמָה	נָקוֹמָה	הֵקִימָה	הוּקְמָה
thou, m	קַמְתָּ	נָקוֹמוֹתָ	הֵקִימוֹתָ	הוּקַמְתָּ
thou, f	קַמְתְּ	נָקוֹמוֹתְ	הֵקִימוֹתְ	הוּקַמְתְּ
I, c	קַמְתִּי	נָקוֹמוֹתִי	הֵקִימוֹתִי	הוּקַמְתִּי
they, c	קָמוּ	נָקוֹמוּ	הֵקִימוּ	הוּקְמוּ
ye, m	קַמְתֶּם	נָקוֹמוֹתֶם	הֵקִימוֹתֶם	הוּקַמְתֶּם
ye, f	קַמְתֶּן	נָקוֹמוֹתֶן	הֵקִימוֹתֶן	הוּקַמְתֶּן
we, c	קַמְנוּ	נָקוֹמוֹנוּ	הֵקִימוֹנוּ	הוּקַמְנוּ
Future he	יָקוּם 21	יָקוּם 22	יָקִים 25	יוּקַם 26
ſhe	תָּקוּם	תָּקוּם	תָּקִים	תּוּקַם
thou, m	תָּקוּם	תָּקוּם	תָּקִים	תּוּקַם
thou, f	תָּקוּמִי	תָּקוּמִי	תָּקִימִי	תּוּקְמִי
I, c	אָקוּם	אָקוּם	אָקִים	אוּקַם
they, m	יָקוּמוּ	יָקוּמוּ	יָקִימוּ	יוּקְמוּ
they, f	תָּקוּמְנָה	תָּקוּמְנָה	תָּקִימְנָה	תּוּקַמְנָה
ye, m	תָּקוּמוּ	תָּקוּמוּ	תָּקִימוּ	תּוּקְמוּ
ye, f	תָּקוּמְנָה	תָּקוּמְנָה	תָּקִימְנָה	תּוּקַמְנָה
we, c	נָקוּם	נָקוּם	נָקִים	נוּקַם
Imperative. thou, m	קוּם 31	הָקוּם 32	הָקִים 35	not uſed
thou, f	קוּמִי	הָקוּמִי	הָקִימִי	
ye, m	קוּמוּ	הָקוּמוּ	הָקִימוּ	
ye, f	קוּמְנָה	הָקוּמְנָה	הָקִימְנָה	
Infinitive	קוּם 41	הָקוּם 42	הָקִים 45	הוּקַם 46
Partic. act.	קָם 51		מֵקִים 55	
Partic. paſs"	קוּם 61	נָקוּם 62		מוּקָם 66

IV. Lamed Aleph.

Verbs *Lamed Aleph* vary but little, in their Declenſion, from perfect Verbs. The following Paradigm will ſhow wherein they differ : it is liable however to theſe Exceptions ;

96. Aleph is ſometimes omitted ; as יצתי for יצאתי 11 a. *I went out* ; and מחטו for מחטוא 41 a. *from ſinning.*

97. The Infinitives often aſſume ת at the End ; as מלואת for מלוא 41 a. *to fill.*

98. The third Perſon feminine ſingular often terminates in ת, inſtead of ה ; as קראת for קראה 11 a, *ſhe called.*

99. Theſe four ירא r. *he feared* ; טמא r. *he was unclean* ; מלא r. *he fulfilled* ; שנא r. *he hated*, form the Preter Kal with (··) for their ſecond Vowel ; as מלאת, מלאה, מלא 11 a.

100. The Verb נשא r. *he lifted up*, ſometimes in the paſſive Participle of Kal changes א into י ; as נשי for נשוא 61 a n.

Paradigm

Paradigm of Lamed Aleph, כלא *he ſhut up.*

	Kal	Niphhal	Pihel	Puhal	Hiphhil	Hophhal	Hithpahel
Preter	כָּלָא	נִכְלָא	כִּלָּא	כֻּלָּא	הִכְלִיא	הֻכְלָא	הִתְכַּלָּא
	כָּלְאָה	נִכְלְאָה	כִּלְּאָה	כֻּלְּאָה	הִכְלִיאָה	הֻכְלְאָה	הִתְכַּלְּאָה
	כָּלְאָתָ	נִכְלֵאתָ	כִּלֵּאתָ	כֻּלֵּאתָ	הִכְלֵאתָ	הֻכְלֵאתָ	הִתְכַּלֵּאתָ
	כָּלְאַתְ	נִכְלֵאתְ	כִּלֵּאתְ	כֻּלֵּאתְ	הִכְלֵאתְ	הֻכְלֵאתְ	הִתְכַּלֵּאתְ
	כָּלָאתִי	נִכְלֵאתִי	כִּלֵּאתִי	כֻּלֵּאתִי	הִכְלֵאתִי	הֻכְלֵאתִי	הִתְכַּלֵּאתִי
	כָּלְאוּ	נִכְלְאוּ	כִּלְּאוּ	כֻּלְּאוּ	הִכְלִיאוּ	הֻכְלְאוּ	הִתְכַּלְּאוּ
	כָּלְאֶתֶם	נִכְלֵאתֶם	כִּלֵּאתֶם	כֻּלֵּאתֶם	הִכְלֵאתֶם	הֻכְלֵאתֶם	הִתְכַּלֵּאתֶם
	כָּלְאֶתֶן	נִכְלֵאתֶן	כִּלֵּאתֶן	כֻּלֵּאתֶן	הִכְלֵאתֶן	הֻכְלֵאתֶן	הִתְכַּלֵּאתֶן
	כָּלָאנוּ	נִכְלָאנוּ	כִּלָּאנוּ	כֻּלָּאנוּ	הִכְלִיאנוּ	הֻכְלָאנוּ	הִתְכַּלָּאנוּ
Future ſingular	יִכְלָא	יִכָּלֵא	יְכַלֶּא	יֻכַלָּא	יַכְלִיא	יֻכְלָא	יִתְכַּלָּא
	תִּכְלָא	תִּכָּלֵא	תְּכַלֶּא	תֻּכַלָּא	תַּכְלִיא	תֻּכְלָא	תִּתְכַּלָּא
	תִּכְלָא	תִּכָּלֵא	תְּכַלֶּא	תֻּכַלָּא	תַּכְלִיא	תֻּכְלָא	תִּתְכַּלָּא
	תִּכְלְאִי	תִּכָּלְאִי	תְּכַלֶּאִי	תֻּכַלֶּאִי	תַּכְלִיאִי	תֻּכְלְאִי	תִּתְכַּלְּאִי
	אִכְלָא	אִכָּלֵא	אֲכַלֶּא	אֻכַלָּא	אַכְלִיא	אֻכְלָא	אֶתְכַּלָּא

he
ſhe
thou, m
thou, f
I, c
they, c
ye, m
ye, f
we, c

Future plural.	they, m	יִכְלָאוּ	יִכְלָאוּ	יִכְלָאוּ	יִכְלִיאוּ	יִכְלָאוּ	יִתְכַּלָּאוּ
	they, f	תִּכְלָאנָה	תִּכְלָאנָה	תִּכְלָאנָה	תִּכְלִיאוּ	תִּכְלָאנָה	תִּתְכַּלָּאנָה
	ye, m	תִּכְלָאוּ	תִּכְלָאוּ	תִּכְלָאוּ	תִּכְלִיאוּ	תִּכְלָאוּ	תִּתְכַּלָּאוּ
	ye, f	תִּכְלָאנָה	תִּכְלָאנָה	תִּכְלָאנָה	תִּכְלִיאוּ	תִּכְלָאנָה	תִּתְכַּלָּאנָה
	we, c	נִכְלָא	נִכְלָא	נִכְלָא	נַכְלִיא	נִכְלָא	נִתְכַּלָּא
Imperative.	thou, m	כְּלָא	הִכְלָא	כְּלָא	הַכְלִיא	not used	הִתְכַּלָּא
	thou, f	כְּלָאִי	הִכְלָאִי	כְּלָאִי	הַכְלִיאִי		הִתְכַּלָּאִי
	ye, m	כְּלָאוּ	הִכְלָאוּ	כְּלָאוּ	הַכְלִיאוּ		הִתְכַּלָּאוּ
	ye, f	כְּלָאנָה	הִכְלָאנָה	כְּלָאנָה	הַכְלִיאוּ		הִתְכַּלָּאנָה
Infinitive		כְּלוֹא וֹת	הִכְלָא	כְּלָא	הַכְלִיא	הִכְלָא	הִתְכַּלָּא
Partic. act.		כוֹלֵא		מִכְלָא	מַכְלִיא		מִתְכַּלֵּא
Parti. pass.		כָּלוּא וּי	נִכְלָא		מֻכְלָא	מֻכְלָא	

It appears by the Paradigm, that, when the personal Terminations are ה, ו or י, the Inflection is regular.

V. Lamed He.

101. Besides the Changes of ה in the following Paradigm, sometimes ה is changed, either into Yod moveable; as חסיה for חסתה 11 h; חסיו for חסו 11 h: Or into Vau moveable; as in these two שחה[r] *he bowed himself*, and שלה[r] *he was quiet*, thus השתחוו 17[h]; ושלותי 11[h].

Those which have Mappik in the *He* in the Root, are regular; as גבהתי, גבהה, גבה[r].

102. Some Verbs *Lamed He*, in the 2[d] and 4th Conjugations, repeat the first and second Radicals, as *Gnain Vau* did the first and third (Rule 94;) as שעשע 13[h], from שעה[r] *he delighted.*

103. In the Imperative of Pihel and Hithpahel, the Radical ה is often cut off, and the Characteristic Dagesh omitted; as גל for גלה 33[h]; התגל for התגלה 37[h].

104. The Imperative of Hiphhil often loses the Radical *He*, and has then commonly two Segols; as הרף for הרפה 35[h].

105. Vau conversive prefixed to the Future, or the negative Particle אל[r] before the Future, usually cause ה Radical to be cut off, and the Characteristic Dagesh to be omitted, these several Ways:

1. Sometime

1. Sometimes ה is cut off together with the Segol, which ſhould be before it ; as וַיַּעַשׂ for יַעֲשֶׂה 21 h.

2. Sometimes Segol is changed into Sheva ; as וַיִּפְתַּח for יִפְתָּח 21 h.

3. Sometimes the prefixed Serviles, in the Future Kal, have Tſere ; as וַיִּבְכְּ for יִבְכֶּה 21 h.

4. Sometimes Segol is tranſpoſed from the 2d to the 1st Radical ; as וַיִּבֶן for יִבְנֶה 21 h.

5. And ſometimes the prefixed Serviles, in the Future Kal, have (..), and (.) is alſo tranſpoſed ; as וַתִּרֶב for תִּרְבֶּה 21 h ; אַל־תִּפֶן for תִּפְנֶה 21 h.

6. The Future Hiphhil is commonly formed with two Segols ; as וַיִּפֶן for יַפְנֶה 25 h.

7. Theſe two Verbs הָיָה *he was*, and חָיָה *he lived*, loſe the Radical ה in the Future, whether ו converſive or אַל are prefixed or not ; as יְהִי for יִהְיֶה 21 h ; יְחִי for יִחְיֶה 21 h.

A Paradigm of Lamed He, פנה *he looked.*

		Kal	Niphhal	Pihel	Puhal	Hiphhil	Hophhal	Hithpahel
Preter	he	פָּנָה	נִפְנָה	פִּנָּה	פֻּנָּה	הִפְנָה	הֹפְנָה	הִתְפַּנָּה
	ſhe	פָּנְתָה	נִפְנְתָה	פִּנְּתָה	פֻּנְּתָה	הִפְנְתָה	הֹפְנְתָה	הִתְפַּנְּתָה
	thou, m	פָּנִיתָ	נִפְנִיתָ	פִּנִּיתָ	פֻּנִּיתָ	הִפְנִיתָ	הֹפְנִיתָ	הִתְפַּנִּיתָ
	thou, f	פָּנִית	נִפְנִית	פִּנִּית	פֻּנִּית	הִפְנִית	הֹפְנִית	הִתְפַּנִּית
	I, c	פָּנִיתִי	נִפְנִיתִי	פִּנִּיתִי	פֻּנִּיתִי	הִפְנִיתִי	הֹפְנִיתִי	הִתְפַּנִּיתִי
	they, c	פָּנוּ	נִפְנוּ	פִּנּוּ	פֻּנּוּ	הִפְנוּ	הֹפְנוּ	הִתְפַּנּוּ
	ye, m	פְּנִיתֶם	נִפְנִיתֶם	פִּנִּיתֶם	פֻּנִּיתֶם	הִפְנִיתֶם	הֹפְנִיתֶם	הִתְפַּנִּיתֶם
	ye, f	פְּנִיתֶן	נִפְנִיתֶן	פִּנִּיתֶן	פֻּנִּיתֶן	הִפְנִיתֶן	הֹפְנִיתֶן	הִתְפַּנִּיתֶן
	we, c	פָּנִינוּ	נִפְנִינוּ	פִּנִּינוּ	פֻּנִּינוּ	הִפְנִינוּ	הֹפְנִינוּ	הִתְפַּנִּינוּ
Future ſingular	he	יִפְנֶה	יִפָּנֶה	יְפַנֶּה	יְפֻנֶּה	יַפְנֶה	יֻפְנֶה	יִתְפַּנֶּה
	ſhe	תִּפְנֶה	תִּפָּנֶה	תְּפַנֶּה	תְּפֻנֶּה	תַּפְנֶה	תֻּפְנֶה	תִּתְפַּנֶּה
	thou, m	תִּפְנֶה	תִּפָּנֶה	תְּפַנֶּה	תְּפֻנֶּה	תַּפְנֶה	תֻּפְנֶה	תִּתְפַּנֶּה
	thou, f	תִּפְנִי	תִּפָּנִי	תְּפַנִּי	תְּפֻנִּי	תַּפְנִי	תֻּפְנִי	תִּתְפַּנִּי
	I, c	אֶפְנֶה	אִפָּנֶה	אְפַנֶּה	אְפֻנֶּה	אַפְנֶה	אֻפְנֶה	אֶתְפַּנֶּה

Future plural.	they, m	יִפְנוּ	יִפְנוּ	יִפְנוּ	יִפְנוּ	יִפְנוּ	יִפְנוּ	יִתְפַּנּוּ
	they, f	תִּפְנֶינָה	תִּפְנֶינָה	תִּפְנֶינָה	תִּפְנֶינָה	תִּפְנֶינָה	תִּפְנֶינָה	תִּתְפַּנֶּינָה
	ye, m	תִּפְנוּ	תִּפְנוּ	תִּפְנוּ	תִּפְנוּ	תִּפְנוּ	תִּפְנוּ	תִּתְפַּנּוּ
	ye, f	תִּפְנֶינָה	תִּפְנֶינָה	תִּפְנֶינָה	תִּפְנֶינָה	תִּפְנֶינָה	תִּפְנֶינָה	תִּתְפַּנֶּינָה
	we, c	נִפְנֶה	נִפְנֶה	נִפְנֶה	נִפְנֶה	נִפְנֶה	נִפְנֶה	נִתְפַּנֶּה
Imperative.	thou, m	פְּנֵה	הִפְנֵה	פַּנֵּה	not uſed	הִפְנֵה	not uſed	הִתְפַּנֵּה
	thou, f	פְּנִי	הִפְנִי	פַּנִּי		הִפְנִי		הִתְפַּנִּי
	ye, m	פְּנוּ	הִפְנוּ	פַּנּוּ		הִפְנוּ		הִתְפַּנּוּ
	ye, f	פְּנֶינָה	הִפְנֶינָה	פַּנֶּינָה		הִפְנֶינָה		הִתְפַּנֶּינָה
Infinitive		פְּנוֹת ה, ו	הִפְנוֹת	פַּנּוֹת	פְּנוֹת	הִפְנוֹת	הִפְנוֹת	הִתְפַּנּוֹת
Part. act.		פּוֹנֶה		מְפַנֶּה		מְפַנֶּה		מִתְפַּנֶּה
Par. paſs."		פָּנוּי	נִפְנוֹת		מְפֻנֶּה		מְפֻנֶּה	

It appears by the Paradigm, that, when the perſonal Termination is י or ו, the Radical ה is caſt away; and, when the perſonal Termination begins with נ or ת, the He is changed into Yod quieſcent.

VI. Pe Nun.

106. Verbs *Pe Nun* leave out Nun in the Imperative and Infinitive of Kal ; which Infinitive takes the Termination ת--, as appears by the Paradigm : or if the 3[d] Radical is ח or ע, it takes ת-- ; as פָּחַת 41 n ; טָעַת 41 n.

107. When any of the Serviles הֵמָנוֹתִי *hemanti* are prefixed, the Radical נ is omitted, and Compensation is made by a double Dagesh in the second Radical ; as אֶנַּשׂ for אֶנְנַשׂ 21 n.———Exceptions,

1. In the Future, Imperative and Infinitive of Niphhal, the Radical נ is retained.

2. These two נָסַע r. *he departed*, נָשָׂא r. *he lifted up*, in the Plural omit the compensating Dagesh ; as יִסְעוּ for יִסַּעוּ 21 n, &c.

3. When the second Radical is a Guttural, Verbs Pe Nun are generally regular ; as יִנְאַץ 21. from נָאַץ r. *he despised.*

108. Nine Verbs *Pe Yod*, viz. יָנַח r. *he left* ; יָסַר r. *he chastised* ; יָצַב r. *he appointed* ; יָצַג r. *he placed* ; יָצַע r. *he spread* ; יָצַק r. *he poured out* ; יָצַר r. *he formed* ; יָצַת r. *he burned* ; יָקַף r. *he compassed about* : and one *Pe Lamed* לָקַח r. *he took* ; follow all the Irregularities of *Pe Nun.*

לָקַח r. is also liable to Exception 2[d] under Rule 107 ; as יִקְחוּ for יִקַּחוּ 21.

The Verb לָתַע r. is likewise once defective of the 1st Radical thus נִתְעוּ Job iv. 10. for נִלְתְּעוּ 12.—*are broken.*

Paradigm

Paradigm of Pe Nun, נקם *be revenged.*

		Kal	Niphhal	Hiphhil	Hophhal
Preter.	he	נָקַם	נִקַּם	הִקִּים	הֻקַּם
	ſhe		נִקְמָה	הִקִּימָה	הֻקְמָה
	thou, m		נִקַּמְתָּ	הִקַּמְתָּ	הֻקַּמְתָּ
	thou, f		נִקַּמְתְּ	הִקַּמְתְּ	הֻקַּמְתְּ
	I, c		נִקַּמְתִּי	הִקַּמְתִּי	הֻקַּמְתִּי
	they, c		נִקְמוּ	הִקִּימוּ	הֻקְמוּ
	ye, m		נִקַּמְתֶּם	הִקַּמְתֶּם	הֻקַּמְתֶּם
	ye, f		נִקַּמְתֶּן	הִקַּמְתֶּן	הֻקַּמְתֶּן
	we, c		נִקַּמְנוּ	הִקַּמְנוּ	הֻקַּמְנוּ
Future.	he	יִקֹּם	Regular	יָקִים	יִקַּם
	ſhe	תִּקֹּם		תָּקִים	תִּקַּם
	thou, m	תִּקֹּם		תָּקִים	תִּקַּם
	thou, f	תִּקְמִי		תָּקִימִי	תִּקְמִי
	I, c	אִקֹּם		אָקִים	אִקַּם
	they, m	יִקְמוּ		יָקִימוּ	יִקְמוּ
	they, f	תִּקֹּמְנָה		תָּקִמְנָה	תִּקַּמְנָה
	ye, m	תִּקְמוּ		תָּקִימוּ	תִּקְמוּ
	ye, f	תִּקֹּמְנָה		תָּקִמְנָה	תִּקַּמְנָה
	we, c	נִקֹּם		נָקִים	נִקַּם
Imperative.	thou, m	קֹם	Regular	הָקֵם	not uſed
	thou, f	קוּמִי		הָקִימִי	
	ye, m	קוּמוּ		הָקִימוּ	
	ye, f	קֹמְנָה		הָקִמְנָה	
Infinitive		קוּם	Regular	הָקִים	הָקֵם
Part.active		נוֹקֵם		מֵקִים	
Part.pais."		נָקוּם	נָקֵם		מֻקָּם

Pihel, Puhal and Hithpahel are regular.

VII. Gnain doubled.

109. Verbs *Gnain doubled*, in the 1st and 3d Conjugations, usually reject the middle Radical with the Vowel preceding it; as סַב for סָבַב 11d: and when a personal Termination is added, the Defect of the second Radical is compensated by a double Dagesh in the last; as סַבָּה for סָבַבָה 11d.

110. In the first and third Conjugations, ו is inserted before the Terminations of the first and second Persons Preter; and ־ָ before the feminine plural Termination נָה, as may be seen in the Paradigm.

In other Respects, the Formation of this Sort of Verbs very much resembles that of *Gnain Vau*; as מוֹדֵד 13. מוֹדַד 14. הִתְמוֹדֵד 17. for מִדֵּד 13. &c.

Paradigm

Paradigm of Gnain doubled,

☞ מדד *he measured.*

	Kal	Niphhal	Hiphhil	Hophhal
Preter.	מַד	נִמַּד	הִמַּד	הוּמַד
	מַדָּה	נִמַּדָּה	הִמַּדָּה	הוּמַדָּה
	מַדּוֹת	נִמַּדּוֹת	הִמַּדּוֹת	הוּמַדּוֹת
	מַדּוֹת	נִמַּדּוֹת	הִמַּדּוֹת	הוּמַדּוֹת
	מַדּוֹתִי	נִמַּדּוֹתִי	הִמַּדּוֹתִי	הוּמַדּוֹתִי
	מַדּוּ	נִמַּדּוּ	הִמַּדּוּ	הוּמַדּוּ
	מַדּוֹתֶם	נִמַּדּוֹתֶם	הִמַּדּוֹתֶם	הוּמַדּוֹתֶם
	מַדּוֹתֶן	נִמַּדּוֹתֶן	הִמַּדּוֹתֶן	הוּמַדּוֹתֶן
	מַדּוֹנוּ	נִמַּדּוֹנוּ	הִמַּדּוֹנוּ	הוּמַדּוֹנוּ
Future.	יִמּוֹד	יִמַּד	יִמַּד	יוּמַד
	תִּמּוֹד	תִּמַּד	תִּמַּד	תּוּמַד
	תִּמּוֹד	תִּמַּד	תִּמַּד	תּוּמַד
	תִּמּוֹדִי	תִּמַּדִי	תִּמַּדִי	תּוּמַדִי
	אֶמּוֹד	אִמַּד	אֶמַּד	אוּמַד
	יִמּוֹדוּ	יִמַּדוּ	יִמַּדוּ	יוּמַדוּ
	תִּמֹּדְנָה	תִּמַּדְנָה	תִּמַּדְנָה	תּוּמַדְנָה
	תִּמּוֹדוּ	תִּמַּדוּ	תִּמַּדוּ	תּוּמַדוּ
	תִּמֹּדְנָה	תִּמַּדְנָה	תִּמַּדְנָה	תּוּמַדְנָה
	נִמּוֹד	נִמַּד	נִמַּד	נוּמַד
Imperative.	מוֹד	הִמַּד	הִמַּד	not used
	מוֹדִי	הִמַּדִי	הִמַּדִי	
	מוֹדוּ	הִמַּדוּ	הִמַּדוּ	
	מֹדְנָה	הִמַּדְנָה	הִמַּדְנָה	
Infinitive	מוֹד	הִמּוֹד	הִמַּד	הוּמַד
Part.active	מוֹדֵד		מַמַּד	
Part.pass."	מָדוּד	נִמַּד		מוּמַד

VIII. Lamed Nun or Tau.

111. Verbs *Lamed Nun* or *Tau*, when the perſonal Terminations begin with נ or ת, throw away their laſt Radical, and compenſate its Defect by a double Dageſh in the נ or ת of the Termination; as נתנו for נתננו 11, from נתן r. *he gave*: כרתי for כרתתי 11, from כרת r. *he cut*. In other Reſpects, this Kind of Verbs are regular, with Regard to the laſt Radical; only the Verb נתן r. *he gave*, has a ſpecial Anomaly, in that the laſt Radical is cut off before the Terminations beginning with ת, as well as before thoſe beginning with נ; as נתת for נתנת 11; once, by a double Anomaly, תתה with ה paragogic, for נתנת 11 n, 2 Sam. 22. 41. תת or תנה with ה parag. for תנת 41 n.

Of Verbs doubly imperfect.

The ſame Verb may be *Pe Yod* or *Nun*, and *Lamed Aleph* or *He*; as יצא ya, ירה yh; נשא na, נקה nh, in which there is a twofold Irregularity, which may be accounted for by the Rules already given, applicable to each Extreme.

Two Anomalies never concur, i. e. if the middle Radical is irregular, the Extremes are regular; as נוס r. which never loſes the firſt Radical: and if both or either of the Extremes be irregular, the middle Radical is regular; as נוה r. Hence it follows, that, if but one Radical appear in a Word, it is always the middle one; as תכו 26 nh, from נכה r: and the Radical wanting at the Beginning is either *Yod* or *Nun*, and at the End, *He*.

SECTION

SECTION VII.

Of VERBS with SUFFIXES.

112. VERBS have the ſame Suffixes as Nouns have, and theſe following beſides; נִי *me* c, נוֹ *him*, נָהּ *her*.

113. A Suffix to a Verb, in the Indicative or Imperative, always ſignifies a Pronoun perſonal in ſome oblique Caſe; as פָּקַדְנִי 11. viſitavit *me*, he viſited *me*; נְתַתָּנִי 11. dediſti *mihi*, thou haſt given *unto me*; יִגָּרְךָ 21 v. commorabitur *tecum*, he ſhall dwell *with thee*; תְּבוֹאֶנּוּ 21 v. ſuperveniet *illi*, ſhe ſhall come *upon him*.

114. A Suffix to an Infinitive may ſignify either the Agent or Patient; i. e. a Pronoun either in the Nominative or ſome oblique Caſe; as בְּקָרְאוֹ 41 a. when *he* cries; לִשְׁמֹרוֹ 41. to keep *him*.

The following Example פקד r. ſhews how the Verb is prepared for the Reception of Suffixes, and by what Vowels the ſeveral Suffixes are connected to the Verb in its different Perſons, Tenſes and Moods. When two or more Words, in the firſt Column at the right Hand, are in a Bracket, it ſhews the Suffixes are put to them all in the ſame Manner; as יִפְקְדוֹ 21, תִּפְקְדוֹ 21, &c.

Examples.

Example of Verbs with Suffixes.

Præter.

Fem.	Masc.	Fem.	Masc.	Com.	
פָּקְדָהּ her	פָּקְדוֹ / פָּקְדָהוּ } him	פָּקְדֵךְ thee	פָּקְדֵךָ / פָּקְדֵךְ } thee	פָּקְדַנִי me	פָּקַד he visited
פָּקְדָן them	פָּקְדָם them	פָּקְדֶכֶן you	פָּקְדֶכֶם you	פָּקְדָנוּ us	
פָּקַדְתָּהּ her	פָּקַדְתּוֹ / פָּקַדְתָּהוּ } him	פָּקַדְתֵּךְ thee	פָּקַדְתָּךְ thee	פָּקַדְתַּנִי me	פָּקְדָה she visited
פָּקַדְתָּן them	פָּקַדְתָּם them	פָּקַדְתֶּכֶן you	פָּקַדְתֶּכֶם you	פָּקַדְתָּנוּ us	
פָּקַדְתָּהּ her	פָּקַדְתּוֹ / פָּקַדְתָּהוּ } him			פָּקַדְתַּנִי me	פָּקַדְתָּ thou M. vis.
פָּקַדְתָּן them	פָּקַדְתָּם them			פָּקַדְתָּנוּ us	
פָּקַדְתִּיהָ her	פָּקַדְתִּיו / פָּקַדְתִּיהוּ } him	פָּקַדְתִּיךְ thee	פָּקַדְתִּיךָ thee	פָּקַדְתִּינִי me	פָּקַדְתְּ thou F. / פָּקַדְתִּי I.
פָּקַדְתִּין them	פָּקַדְתִּים them	פָּקַדְתִּיכֶן you	פָּקַדְתִּיכֶם you	פָּקַדְתִּינוּ us	

פְּקָדוּהָ	her	פְּקָדוּהוּ	him	פְּקָדוּךָ	thee	פְּקָדוּךְ	thee	פְּקָדוּנִי	me	פְּקָדוּ	they
פְּקָדוּן	them	פְּקָדוּם	them	פְּקָדוּכֶן	you	פְּקָדוּכֶם	you	פְּקָדוּנוּ	us		
פְּקַדְתּוּהָ	her	פְּקַדְתּוּהוּ	him					פְּקַדְתּוּנִי	me	פְּקַדְתֶּם	ye M.
פְּקַדְתּוּן	them	פְּקַדְתּוּם	them					פְּקַדְתּוּנוּ	us	פְּקַדְתֶּן	ye F.
פְּקַדְנוּהָ	her	פְּקַדְנוּהוּ	him	פְּקַדְנוּךָ	thee	פְּקַדְנוּךְ	thee			פְּקַדְנוּ	we
פְּקַדְנוּן	them	פְּקַדְנוּם	them	פְּקַדְנוּכֶן	you	פְּקַדְנוּכֶם	you				

Imperative.

פְּקָדָהּ	her	פְּקָדוּ	him					פְּקָדֵנִי	me	פְּקוֹד	thou M.
פְּקָדָהּ	her	פְּקָדֵהוּ	him								
פְּקָדֶנָּה	her	פְּקָדֵנוּ	him								
פְּקָדֵן	them	פְּקָדֵם	them					פְּקָדֵנוּ	us		
פְּקִדִּיהָ	her	פְּקִדִּיהוּ	him					פְּקִדִּינִי	me	פְּקֹדִי	thou F.
פְּקִדִּין	them	פְּקִדִּים	them					פְּקִדִּינוּ	us		
פְּקֻדּוּהָ	her	פְּקֻדּוּהוּ	him					פְּקֻדּוּנִי	me	פְּקֻדוּ	ye M.
פְּקֻדּוּן	them	פְּקֻדּוּם	them					פְּקֻדּוּנוּ	us	פְּקֹדְנָה	ye F.

Future.

יִפְקְדָהּ יִפְקְדֶהָ יִפְקְדֶנָּה	her	יִפְקְדוֹ יִפְקְדֵהוּ יִפְקְדֵנוּ	him	יִפְקָדֵךְ	thee	יִפְקָדֵךְ יִפְקָדֵךְ	thee	יִפְקָדֵנִי יִפְקָדֵנִי יִפְקָדֵנִי	me	יִפְקֹד	he shall visit
יִפְקְדֵן יִפְקָדֵן	them	יִפְקְדֵם יִפְקָדֵם	them	יִפְקָדֶכֶן	you	יִפְקָדֶכֶם	you	יִפְקָדֵנוּ	us	תִּפְקֹד	she thou M.
										אֶפְקֹד	I
										נִפְקֹד	we
תִּפְקְדִיהָ	her	תִּפְקְדִיהוּ	him					תִּפְקְדִינִי	me	תִּפְקְדִי	thou F.
תִּפְקְדִין	them	תִּפְקְדִים	them					תִּפְקְדִינוּ	us		
יִפְקְדוּהָ	her	יִפְקְדוּהוּ	him	יִפְקְדוּךָ	thee	יִפְקְדוּךָ	thee	יִפְקְדוּנִי	me	יִפְקְדוּ	they M.
יִפְקְדוּן	them	יִפְקְדוּם	them	יִפְקְדוּכֶן	you	יִפְקְדוּכֶם	you	יִפְקְדוּנוּ	us	תִּפְקְדוּ	ye M.
										תִּפְקֹדְנָה	ye they F

Infinitive.

פָּקְדָהּ פָּקְדָהּ פָּקְדָנָה	her	פָּקְדוֹ פָּקְדֵהוּ	him	פָּקְדֵךְ	thee	פָּקְדֵךְ פָּקְדֵךְ	thee	פָּקְדִי פָּקְדֵנִי	me	פְּקֹד	
פָּקְדֵן פָּקְדָן	them	פָּקְדֵם פָּקְדֵם	you	פָּקְדֵכֶן פָּקְדֵכֶן	you	פָּקְדֵכֶם פָּקְדֵכֶם	you	פָּקְדֵנוּ	us		

It appears from the Example, that the Addition of a Suffix to a Verb changes the first Vowel, when it is (ַ) into (ִ); and in the Imperative and Infinitive, transposes (וֹ) and again contracts וֹ into short (ַ).

When the personal Termination is וּ, it is often changed into (ִ); as כִּבְשָׁהּ for כִּבְשׁוּהָ 31. subdue *it*.

115. Verbs Lamed He lose ה before the Suffixes; as עֲשָׂנוּ for עֲשׂוּהָנוּ 11 h. he hath made *us*.

116. נ epenthetic is sometimes inserted between the Suffixes נִי, ךָ, הוּ, הָ, and the Verb in the Future; as יְכַבְּדֻנֵנִי for יְכַבְּדֻנִי 23. he shall honour *me*, &c. which נ epenthetic is sometimes omitted again, and compensated by a double Dagesh in the Suffix; as יַעְזֹרֶךָ for יַעְזֹרְנֶךָּ 21. he shall help *thee*.

117. The Suffixes to Participles are the same as to Nouns; but they usually signify the Patient; as עֹזְרָיו 51. helping *him*; or substantively, *his* Helpers.

*** It was said (Rule 26.) that a short Vowel, in the Place of a compound one, is quiescent. It is presumed, that the Reader, by the Time he arrives to this Place, has learned, from the Variation of Nouns and Inflection of Verbs, and the Change of Vowels consequent thereupon, where a very short Vowel is required: if so, he will know when a short Vowel is in the Room of a compound one; and, of Consequence, know when such short Vowel is quiescent.—But for further Assistance, take this general Rule: When two Pathahs, or two Segols, or two Kametses without Accents, standing together, are followed by Sheva; then the latter, provided it be under a Guttural, is in the Place of a compound Vowel, and therefore quiescent: as תַּחְרֵגוּ tahregu, for תַּחֲרֵגוּ 21. יַאַרְבוּ yerebu, for יַאֲרֹבוּ 21. פַּעְלֶךָ ponglecha, for פָּעֳלֶךָ 1.

SECTION VIII.

Of SEPARATE PARTICLES.

UNDER the Denomination of *separate Particles* are comprised Adverbs, Conjunctions, Prepositions and Interjections. Those only, which have any Peculiarities in them, are here taken Notice of.

118. Adverbs and Prepositions may have Suffixes, and usually the same as Nouns singular; as נגדו r. before *him*.

119. Some Adverbs and Prepositions imitate Nouns plural in Regimen; as אחרי r. *after*; all which and a few others require the same Suffixes as Nouns plural; as אחריו after *him*; תחתיו r. pro *eo*, in *his* Stead.

120. These three אין r. *not*, הנה w. *behold*, עוד v. *yet*, for a Suffix of the 3d Person masculine singular, take the verbal one, נו; as איננו not *he*.

Some Particles govern an Infinitive Mood.

Appendix to the IIId Part,

Of finding the Root.

IN most Hebrew Lexicons, the Roots * or primitive Words, only, are ranged in alphabetical Order; and are printed on a larger Letter. All the Branches, which shoot out from the same Root, are placed after it, in this Manner: 1. The unaugmented Nouns. 2. The augmented or *hemantic* Nouns; of which those are placed

* For a Definition of *Root*, see Rule 73.

ced first, which are augmented at the End ; next, those augmented at the Beginning ; and lastly, such as are augmented at the Beginning and End, observing the Order of the Alphabet, in the Serviles האמנתי *hemanti.*

In order therefore to find a derivative Word in the Lexicon, the Root must be previously investigated. And to find the Root, the Learner must be supposed to know which the *Serviles* are, and their Use, as they *serve* to form Prefixes ; hemantic Nouns ; plural Number ; Suffixes ; the Persons, Conjugations, &c. of Verbs.

Cast away then all the Serviles ; if three Consonants or Radicals remain, you have the Root ; as מִמְּסִגְרוֹתֵיהֶם *out-of-their*-close-Places, from מִסְגֶּרֶת *xa.* found in the Lexicon under סגר r. וְאַשְׁחִיתֵם 2 1. *and-I-will*-beat-*them*-small, from שחת r.

If, after the Serviles are cast away, there remain only two Radicals, the Root is an imperfect Verb ; and if only one remain, it is doubly imperfect ; all the Kinds of which have been already described (Part III. Section 6.) Thus בַּעֲצַת *in*-the-Council-*of*, from עֵצָה *ωy.* to be found in the Lexicon under יעץ r. יִתֵּן 2 1 n.-*shall*-yield, from נתן r. מַטֶּךָ *thy*-Rod, from מַטֶּה *xn,* נטה r. וַיֵּט 2 1 n h. *and-he-hath*-stretched-forth.

Sometimes, though rarely, the Root consists of but two Letters ; as אוֹ r. *or,* גַּג r. *a Roof.*

The Root seldom consists of four Radicals ; as יִכַּרְסֵמֶנָּה 23.—*shall* waste *it,* from כרסם r.

In short, the best Rules, for finding the Root, are insufficient without Practice ; and Practice will soon make any Rules needless, as is the Case in Greek and Latin.

PART

PART IV.

Of Sentences or Syntax.

Agreement of Substantives.

121. WHEN two Nouns are put in Apposition, i. e. to signify the same Thing, they are regularly of the same Number; as עַבְדִּי r. מֹשֶׁה r. *Moses, my-Servant.*

122. Except Nouns signifying Dominion, and particularly some of the Names of God; which, though plural, may be put in Apposition with a Noun singular; as הָאָרֶץ r. אֲדֹנֵי r. הָאִישׁ r. *the*-Man, the-Lords- (i. e. the Lord) of *the*-Land.

Agreement of the Adjective with the Substantive.

123. The Adjective agrees with the Substantive in Gender and Number; as חֲכָם r. בֵּן h. a-wise Son; טוֹבָה *wv.* שֵׂיבָה *wv.* a good Old-age. Pronouns and Participles follow the same Rule.———Exceptions,

124. A plural Noun of Dominion may have a singular Adjective; as קָשֶׁה r. אֲדֹנִים r. a-cruel Lords (i.e. Lord.)

125. A collective Noun singular may have a plural Adjective; as הַהוֹלְכִים 51. הָעָם d. *the*-People *who*-walked (ὁ λαὸς οἱ περιπατοῦντες).

126. Numeral Adjectives, from 1 to 10 inclusive, tho' singular, take a plural Substantive; as שְׁנַיִם h. חָמֵשׁ r. five

Years;

Years : אֶלֶף r. *a thousand* follows this Rule : all the other numeral Adjectives, though plural, take a singular Substantive ; as שָׁנָה r. חֲמִשִּׁים r.* fifty Years.

127. A singular Adjective joined to a plural Substantive often signifies distributively ; as יָשָׁר r. מִשְׁפָּטֶיךָ *rectum Judicia tua*, right [are] *thy*-Judgments, i. e. every one of them.

128. When an Adjective relates to two Substantives of different Genders, it usually agrees with the Masculine ; as זְקֵנִים אַבְרָהָם וְשָׂרָה r. Abraham *and*-Sarah [were] old.

129. Sometimes an Adjective, referring to the former of two Substantives, agrees with the latter ; as חִתִּים d. גִּבּוֹרִים r. קֶשֶׁת r. the-Bow-of the-mighty-Men [is] broken *fracti*.

Agreement of the Verb with the Nominative.

130. A Verb agrees with the nominative Case in Gender, Number and Person.———Exceptions,

131. Sometimes a masculine Verb is joined to a feminine Noun, to shew Excellency and Dignity ; as הַנַּעֲרָה r. וְהִיא 11. Gen. 24. 14.

And sometimes a feminine Verb is joined to a masculine Noun, to express something base and mean ; as תּוֹעֵבָה עֲשִׂיתָן 11 h. Ezek. 33. 26.

132. A plural Verb to a singular nominative Case, or a singular Verb to a plural nominative Case, signifies distributively :

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* Here observe, that the masculine plural Termination being added to the cardinal Numerals, from 3 to 9 inclusive, increases their Number tenfold. *Twenty* is expressed by the Numeral 10 in the masculine Plural.

tributively : as אִמְרָתְךָ ω. נִמְלָצוּ 12. ſweet-are thy-*Word*, i. e. all thy Words : יִצָּא 11. עֵינֵימוֹ r. their-Eyes *ſwelleth*, i. e. every Eye.

133. When two Subſtantives, one of which is in Regimen, come before a Verb, it ſhall ſometimes agree with the Subſtantive in Regimen, when, in Senſe, it belongs to the other ; as אֵלַי r. צוֹעֲקִים 51. אָחִיךָ h. דְּמֵי r. קוֹל r. the-Voice of thy-Brother's Bloods *cry* unto-me.

As for Figures of Speech, in Hebrew, Ellipſis is very frequent ; particularly of the Particles, and ſubſtantive Verbs, יֵשׁ r. and הָיָה r. *am*, *is*, *was*, &c. Pleonaſmus is alſo ſometimes uſed.

End of the Grammar.

A

PRAXIS,

Taken from the SACRED CLASSICS, and containing a SPECIMEN of the whole HEBREW LANGUAGE.

PREMONITION.

IN the ANALYSIS, besides the Letters and Figures already explained, Page 15, 16, 31, 34.

cons.	stands for	constructed
fem.	- - -	feminine
Ger.	- - -	Gerund
gov.	- - - -	governs

gu. denotes the Omission of double Dagesh, &c. on Account of the Gutturals and Resh, by Rule 78.

p.	- -	Pause, which lengthens the Vowels, by Rule 32.
para.	- - -	paragogic
pl.	- - - -	plural
Pref.	- - -	Prefix
R.	- - - -	Rule
Subs.	- - -	Substantive
Suff.	- - - -	Suffix
†	- - - -	special Irregularity

When the Root is difficult to be found, it is put down in Roman Letters, where (a) stands for Aleph; thus anph shows the Root to be אנף; byth, בית, &c.

In the TRANSLATION, nothing more is attempted than to make it as literal as possible, placing the Words in the same Order as they stand in the Original, as far as the different Geniuses of the two Languages would any Ways permit. Where a literal Translation seemed too harsh, the Hebraïsm is put in a Parenthesis ( ).

PRAXIS 1.

WHO walked not.

The-Lord will-mock at-them.

Serve-ye the-LORD.

For-a-Servant to-rule over-Princes.

Viſiting the-Iniquity-of the-Fathers.

And-he-ſhall-be like-a-Tree planted.

And-my-Soul is-vexed exceedingly.

There-ſhall-be-heard a-Cry out-of-their-Houſes.

Be-thou-ſeparated, I-pray-thee, from-me.

Becauſe thy-Filthineſs is-poured-out.

Written and-ſealed with-a-Ring. — To conſtrue.

The-Teeth-of the-Impious thou-haſt-broken-in-Pieces.

That thou-wilt-inquire after-mine-Iniquity.

Deborah, utter a-Song.

He-hath-refuſed to-ſend-away the-People.

To-the-Precentor : a-Pſalm of-David.

As-a-City which-is-compacted in-itſelf.

They-ſhall-be-joined one to-another (a-Man to-his-Brother.)

For indeed I-was-ſtolen (to be ſtolen I was ſtolen.)

Perfumed-with Myrrh and-Frankincenſe.

Thou-haſt-enriched the-Kings-of the-Earth.

And-we-will-caſt away from-us their-Cords.

Hearken-thou to-the-Voice-of my-Cry.

To-offer an Offering.

Sure, making-wiſe the-ſimple.

Perfect Verbs.	Analysis.
אשר לא הלך	r. | r. | 11.
אדוני ילעג־למו	r. pl. Syriac | 21. | Pref. & Suff.
עבדו את־יהוה	31. | r. | α.
לעבד משול בשרים	r. | 41. | v.
פוקד עון אבות	51. | ωh. cons. | h.
והיה כעץ שרול	11.h. | r. | 61.
ונפשי נבהלה מאד	r. | 12. | r. Adverb.
תשמע זעקה מבתיהם	22. | ω. | † byth r.
הפרד נא מעלי	32. | r. Adverb. | h. à juxta-me.
יען השך נרשתך	r. gov. Inf. | 42. | ω.
נכתב ונחתם בטבעת	62. | 62. | ω.
שני רשעים שבת	d. pl. cons. | r. | 13.
כי־תבקש לעוני	r. | 23. | ωh.
דבורה דבר־שיר	ω. | 33. | v.
מאן לשלח העם	3 gu R. 78. | 43. Ger. | d.
למנצח מזמור לדוד	53. Subs. R. 84 | α. | r.
כעיר שבר־הלה	r. | 14. | Prefix and Suffix.
איש באחיהו ידבקו	r. | †h. | 24. p.
כי־גנוב גנבתי	r. | 44. | 14.
מכסרת מור ולבונה	64.feminine | r. | ω.
העשרת מלכי ארץ	15. | r. pl. cons. | r. p.
ונשליכה ממנו עבותימו	25.He para. | Pref. & Suff. | r.
הקשיבה לקול שועי	35. He para. | r | r.
הקריב את־קרבן	45. | r | ω.
נאמנה מחכימת פתי	62. fem | 55 fem cons | ωh p.

Upon-thee was-I-caſt from-the-Womb.

And-the-Goat ſhall-be-preſented (made to ſtand) alive.

And-to-be-laid with the-uncircumciſed.

Laid upon his-Bed.

And-ye-ſhall-delight-yourſelves with-the-Brightneſs-of [her-Glory.

And-he-ſaid, how ſhall-we-juſtify-ourſelves ?

Sanctify-yourſelves, ye and-your-Brethren.

Upright-in Heart to-ſanctify-themſelves.

They-who-ſanctify-themſelves and-they-who-purify-them [ſelves

PRAXIS 2.

Prove me, and know my Thoughts.

Will God be able to prepare — ?

And when the Dew fell in the Night.

And the Princes conſulted together.

And from mine Enemies I ſhall be ſaved.

Be inſtructed, O Jeruſalem, leſt

My Soul depart from thee.

Whilſt they conſulted together againſt me.

A Seed ſhall ſerve him : it ſhall be numbered

For the Lord's Generation. They ſhall come

And declare his Righteouſneſs to a People

Which ſhall be born ; becauſe he hath wrought it.

Thou drieſt up mighty Rivers (Rivers of Might.)

In Peace with him I will lie down,

עָלֶיךָ הֶשְׁלַכְתִּי מֵרֶחֶם	h. | 16 | r. p.
וְהַשָּׁעִיר יַעֲמֹד־חַי	r. | 26 | h.
וְהִשְׁכִּבָה אֶת־עֲרָלִים	46. He para. | r. | r.
מִשְׁכַּב עַל־מִטָּתוֹ	66 | h | ω unh.
וְהִתְעַנַּגְתָּ מִזִּיז כְּבוֹדָהּ	17. | v | r.
וַיֹּאמֶר מַה־נִּצְטַדֵּק	21 Pe Aleph | r. | 27. R. 80. p.
הִתְקַדְּשׁוּ אַתֶּם וַאֲחֵיכֶם	37. | † any r. | h.
יִשְׁרֵי לֵבָב לְהִתְקַדֵּשׁ	r. pl. cons. | r. | 47. Ger.
הַמִּתְקַדְּשִׁים וְהַמִּטַּהֲרִים	57 | 57. gu. R. 78. 80.

Imperfect Verbs.

בְּחַנֵּנִי וְדַע שַׂרְעַפָּי	31. | 31 y. | r. p.
הַיּוּכַל אֵל לַעֲרוֹךְ	21 y. R. 88. | ayl r. | 41. Ger.
וּבְרִדַת הַטַּל לַיְלָה	41 y. Ger |d. | r. He local, R. 67. p.
וְרוֹזְנִים נוֹסְדוּ־יַחַד	r. | 12 y. | r. p.
וּמִן אוֹיְבַי אוֹשִׁיעַ	r. | 51. Subs. R. 84. | 22 y.
הוֹסִרִי יְרוּשָׁלִם פֶּן־	32 y. | yrsh shlm rr. | v.
תִּקַּע נַפְשִׁי מִמֵּךְ	22 y. | r. | Pref. & Suff.
בְּהוֹסְדָם יַחַד עָלַי	42. y. Ger. | r. | h. p.
זֶרַע יַעַבְדֶנּוּ יִסָּפֵר	r. | 21 | 24.
לַאדוֹנִי לְדוֹר יָבוֹאוּ	r pl. Syriac. | r. | 21 v.
וְיַגִּידוּ צִדְקָתוֹ לְעַם	25 n. | ω. | d.
נוֹלַד כִּי עָשָׂה	62 y. | r. | 11 h.
הוֹבַשְׁתָּ נַהֲרוֹת אֵיתָן	15 y. | r pl. cons. | ω.
בְּשָׁלוֹם יִהְיוּ אַשְׁכְּבָה	r. | r. | 21. He para.

And ſleep ; for thou, LORD
Alone, in Safety ſhall make me to dwell.
In the Gates of the Daughter of Zion, I will rejoice.
Thou art become more beautiful by far than the Sons of
Grace is poured into thy Lips. [Men (Man) :
They ſhall be brought with Joys and Exultation :
They ſhall enter into the Palace of the King.
Sing unto the LORD ; for
Excellency hath he diſplayed : made known *is*
This in all the Earth.
Kiſs ye the Son, leſt
He be angry, and ye periſh from the Way,
When his Anger ſhall be kindled but a little :
Bleſſed *are* (the Bleſſedneſſes of) all who truſt in him.
Thou haſt given him Length of Days.
And mine Enemies thou haſt delivered unto me.
To ſet thy Glory above the Heavens.
Behold, he ſmote the Rock,
And there guſhed out Waters, and Streams
Overflowed : Can he alſo give Bread ?
Will he provide Fleſh for his People ?
And he would have cauſed him to eat of the Fatneſs of
[the Wheat.

וְאִישָׁן כִּי אַתָּה יְהוָה	21 y. | r. | † any r. | α.
לְבַדְדָ לָבֶטַח תּוֹשִׁיבֵנִי	† α. | r. | 25 y.
בְּשַׁעֲרֵי בַת־צִיּוֹן אֲגִילָה	r.pl.cons. | ω. † bnh r.|ωh. | 25v.
יָפִיפִיתָ מִבְּנֵי אָדָם	14 yh.†yphh r | h. pl. cons. | r.
הוּצַק חֵן בְּשִׂפְתוֹתֶיךָ	16 y. | d. | ωh. † ſphh r.
תּוּבְלָנָה בְּשִׂמְחָה וָגִיל	26y | ω. | v.
תְּבוֹאֲנָה בְּהֵיכַל מֶלֶךְ	21 va.† | r. hchl. cons. | r
זַמְּרוּ יְהוָה כִּי	33. | α. | r.
גֵאוּת עָשָׂה מוֹדַעַת	ωh. | 11h. | 66 y. fem.
זֹאת בְּכָל־הָאָרֶץ	† zh r. | d. | r. p.
נַשְׁקוּ־בַר פֶּן־	33 n. | r. | v.
יֶאֱנַף וְתֹאבְדוּ מִדֶּרֶךְ	21. | 21. Pe Aleph. | r.
כִּי־יִבְעַר כִּמְעַט אַפּוֹ	r. | 21. | r. | † anph r.
אַשְׁרֵי כָּל־חוֹסֵי בוֹ	r.pl.cons.|d.|51 h.cons.|Pref.&Su.
נָתַתָּה לוֹ אֹרֶךְ יָמִים	11 n.†nthn r. | Pref.&Suff.|r.|v.†.
וְאוֹיְבַי תִּתָּה לִי	51 Su. R.84.|11 n.†nthn r.|Pre.&S.
תִּנָּה הוֹדְךָ עַל־הַשָּׁמַיִם	41 n †nthn r. | r. | h. | r. dual.p.
הֵן הִכָּה־צוּר	r. | 15 nh. | r.
וַיָּזוּבוּ מַיִם וְנַחֲלִים	21 v. | r. dual. | r.
יִשְׁטוֹפוּ הֲגַם לֶחֶם יוּכַל תֵּת	21 p |gm. r |r |21 y |41 n. †nthn r.
אִם־יָכִין שְׁאָר לְעַמּוֹ	r. | 25 v. | r. | d.
וַיַּאֲכִילֵהוּ מֵחֵלֶב חִטָּה	25. | r. | ω. †hhnt r.

The Book of Obadiah.

THE Viſion of Obadiah: Thus ſaith the Lord Jehovah, concerning Edom, A Rumour have we heard from Jehovah, and an Ambaſſador among the Nations is ſent, Ariſe ye, and we will ariſe againſt her in Battle.

2. Behold, I have made thee ſmall among the Nations: deſpiſed *art* thou exceedingly.

3. The Pride of thine Heart hath deceived thee; dwelling in the Clefts of the Rock, the Height of his Habitation; ſaying in his Heart, Who ſhall bring me down to the Earth?

4. If thou exalt thyſelf as the Eagle, and if among the Stars thou ſet* thy Neſt, thence will I bring thee down, ſaith Jehovah.

5. If Thieves came to thee, if Robbers by Night; how wouldſt thou be cut off! would they not ſteal their Sufficiency? if Grape-gatherers came to thee, would they not leave ſome Cluſters?

6. How is (are) Eſau ſearched out; his hid Things ſought up?

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* Obſerve, in the Hebrew Word *ſim*, Infinitive, which is for *taſim*, Future, that the Future being formed from the Infinitive by prefixing Letters characteriſtic of the Perſons, thoſe characteriſtic Letters

סֵפֶר עוֹבַדְיָה :

חָזוֹן עוֹבַדְיָה כֹּה אָמַר	ωh. | — | r. | 11.
אֲדוֹנָי יְהוִה לֶאֱדוֹם	r. pl. Syr. | α. | r.
שְׁמוּעָה שָׁמַעְנוּ מֵאֵת יְהוָה	ω. | 11. | pref. and adv. | α.
וְצִיר בַּגּוֹיִם שֻׁלָּח קוּמוּ	r. | r. | 14. p. | 31 v.
וְנָקוּמָה עָלֶיהָ לַמִّלְחָמָה :	21 v. | h. | αω.
2. הִנֵּה קָטוֹן נְתַתִּיךָ בַגּוֹיִם	ω. | r. | † nthn r. 11. | r.
בָּזוּי אַתָּה מְאֹד :	61 h. | †any r. | r.
3. זְדוֹן לִבְּךָ הִשִּׁיאֶךָ שׁוֹכְנִי	ωv. | d. | 15 n. | 51. ' par.
בְחַגְוֵי־סֶלַע מְרוֹם שִׁבְתּוֹ	hhgh r. | r. | αv | 41 y.
אֹמֵר בְּלִבּוֹ מִי יוֹרִידֵנִי אָרֶץ :	51. | d. | r. | 25 y. | r. p.
4. אִם־תַּגְבִּיהַּ כַּנֶּשֶׁר וְאִם־	r. | 25 | r. | r.
בֵּין כּוֹכָבִים שִׂים קִנֶּךָ	r. | r. | † 45 v. R 93 | d. p.
מִשָּׁם אוֹרִידְךָ נְאֻם־יְהוָה :	r. | 25 y. | 61. | α.
5. אִם־גַּנָּבִים בָּאוּ־לָךְ	r. | r. | 11 v | —
אִם־שׁוֹדְדֵי לַיְלָה אֵיךְ	— | 51. | r. ה par. | r.
נִדְמֵיתָה הֲלוֹא יִגְנְבוּ דַיָּם	12 h. ה par. | r. | 21. | r.
אִם־בּוֹצְרִים בָּאוּ לָךְ	— | 51. | 11 v. | — p.
הֲלוֹא יַשְׁאִירוּ עוֹלְלוֹת :	r. | 25. | r. |
6. אֵיךְ נֶחְפְּשׂוּ עֵשָׂו	r. | 12. | —
נִבְעוּ מַצְפֻּנָיו :	12 h. | α. |

Letters are ſometimes omitted, when it may be readily collected from another Verb, or the Suffixes in the Sentence, what Perſon the Verb, ſo deprived of its Characteriſtic, belongs to : Inſtances of this Kind may be ſeen Numb. xxiv. 21. xxx. 3. Eſt. II. 3.

7. All the Men of thy Confederacy have driven thee even to the Border; the Men of thy Peace have deceived thee, have prevailed againſt thee: thy Bread ſhall lay a Wound under thee; *there is* no Underſtanding in it.

8. Shall I not, in that Day, ſaith Jehovah, even deſtroy the Wiſe out of Edom, and Underſtanding out of the Mount of Eſau?

9. And thy mighty Men, O Teman, ſhall be diſmayed; that every one of the Mount of Eſau may be cut off by Slaughter.

10. For the Violence againſt (of) thy Brother Jacob, Shame ſhall cover thee, and thou ſhalt be cut off forever.

11. In the Day of thy ſtanding on the other Side, in the Day of the Strangers carrying away captive his Forces; and Foreigners entered his Gates; and upon Jeruſalem they caſt the Lot; even thou *waſt* as one of them.

12. And thou ſhouldſt not have looked on the Day of thy Brother, in the Day of his becoming a Stranger; neither ſhouldſt thou have rejoiced over the Children of Judah in the Day of their being deſtroyed: neither ſhouldſt thou have magnified thy Mouth in the Day of Diſtreſs.

7. עַד־הַגְּבוּל שִׁלֻּחוּךָ כֹּל	h. | r. | 13. | d.
אַנְשֵׁי בְרִיתֶךָ הִשִּׁיאוּךָ	r. | ωh. p. | 15 n.
יָכְלוּ לְךָ אַנְשֵׁי שְׁלוֹמֶךָ	11. | — | r. | r. p.
לַחְמֶךָ יָשִׂימוּ מָזוֹר	r. | 25 v. | αv.
תַּחְתֶּיךָ אֵין תְּבוּנָה בּוֹ :	r. | r. | αωv. | —
8. הֲלוֹא בַיּוֹם הַהוּא נְאֻם־	r. | r. | r. ה dem | 61.
יְהוָה וְהַאֲבַדְתִּי חֲכָמִים	α. | 15. | r.
מֵאֱדוֹם וּתְבוּנָה מֵהַר עֵשָׂו :	r. | αωv. | d. | —
9. וְחַתּוּ גִבּוֹרֶיךָ תֵּימָן לְמַעַן	11d. | r. | α. | r.
יִכָּרֵת־אִישׁ מֵהַר עֵשָׂו	22. | r. | d. | —
מִקָּטֶל :	r. p. |
10. מֵחֲמַס אָחִיךָ יַעֲקוֹב	r. | †h. | α.
תְּכַסְּךָ בוֹשָׁה וְנִכְרַתָּ לְעוֹלָם :	23 h. | ωv. | 12. lamed tau. | r.
11. בְּיוֹם עָמְדְךָ מִנֶּגֶד בְּיוֹם	r. | 41. | r. | r.
שְׁבוֹת זָרִים חֵילוֹ וְנֵכָרִים	41h. | v. | r. | r.
בָּאוּ שְׁעָרוֹ וְעַל־יְרוּשָׁלִַם	11v. | r. pl. | h. | —
יָדּוּ גּוֹרָל גַּם־אַתָּה	13h | r. | r. | †r any.
כְּאַחַד מֵהֶם :	r. | pref. & suff.
12. וְאַל־תֵּרֶא בְּיוֹם־אָחִיךָ	r. | 21h. | r. | †h.
בְּיוֹם נָכְרוֹ וְאַל־תִּשְׂמַח	r. | 41. | r. | 21.
לְבְנֵי־יְהוּדָה בְּיוֹם אָבְדָם	h. | — | r. | 41.
וְאַל־תַּגְדֵּל פִּיךָ בְּיוֹם צָרָה :	r. | 25. | †r ph. | r. | αv.

13. Thou ſhouldſt not have entered into the Gate of my People in the Day of their Calamity ; thou ſhouldſt not have looked, even thou, upon their (his) Affliction in the Day of their (his) Calamity : nor ſhould *the Women* have laid *Hands* on their (his) Subſtance in the Day of their (his) Calamity.

14. Neither ſhouldſt thou have ſtood in the Croſs-way, to cut off thoſe of his who eſcaped ; neither ſhouldſt thou have ſhut up thoſe of his who remained in the Day of Diſtreſs.

15. For the Day of Jehovah *is* near upon all the Nations : as thou haſt done, it ſhall be done to thee ; thy Reward ſhall return upon thine own Head.

16. For as ye have drunk upon the Mount of mine Holineſs, ſhall all the Nations drink continually : yea, they ſhall drink and ſwallow down, and they ſhall be as though they had not been.

17. But in the Mount of Zion ſhall be Deliverance, and there ſhall be Holineſs, and the Houſe of Jacob ſhall inherit their Inheritances.

18. And the Houſe of Jacob ſhall be a Fire, and the Houſe of Joſeph a Flame, and the Houſe of Eſau for Stubble ; and they ſhall ſet Fire to them, and conſume them ; and there ſhall be none remaining to the Houſe of Eſau ; for Jehovah hath ſpoken *it*.

13. אַל־תֵּבוֹא בְשַׁעַר־עַמִּי	r. | 21v. | r. | d.
בְּיוֹם אֵידָם אַל־תֵּרֶא	r. | r. | r. | 21h.
גַּם־אַתָּה בְּרָעָתוֹ בְּיוֹם	r. | †r any. | ωv. | r.
אֵידוֹ וְאַל־תִּשְׁלַחְנָה	r. | r. | 21. fem. pl.
בְחֵילוֹ בְּיוֹם אֵידוֹ :	r. | r. | r.
14. וְאַל־תַּעֲמוֹד עַל־הַפֶּרֶק	r. | 21. | h. | r. p.
לְהַכְרִית אֶת־פְּלִיטָיו	45. Ger. | r. | r.
וְאַל־תַּסְגֵּר שְׂרִידָיו	r. | 25 | r. |
בְּיוֹם צָרָה :	r. | ωv.
15. כִּי־קָרוֹב יוֹם־יְהוָה	r. | r. | r. | α.
עַל־כָּל־הַגּוֹיִם כַּאֲשֶׁר	h | d. | r. | r.
עָשִׂיתָ יֵעָשֶׂה לָּךְ גְּמֻלְךָ	11h. | 22h gu. | pref.&suff.p. | r
יָשׁוּב בְּרֹאשֶׁךָ :	21v. | r. p. |
16. כִּי כַּאֲשֶׁר שְׁתִיתֶם	r. | r. | 11h. |
עַל־הַר קָדְשִׁי יִשְׁתּוּ	h. | d. | r. | 21h. |
כָּל־הַגּוֹיִם תָּמִיד וְשָׁתוּ	d. | r. | r. | 11h.
וְלָעוּ וְהָיוּ כְּלוֹא הָיוּ :	11v. | 11h | la r. | 11h.
17. וּבְהַר צִיּוֹן תִּהְיֶה	d. | ωh. | 21h.
פְלֵיטָה וְהָיָה קֹדֶשׁ וִירֵשׁוּ	ω. | 11h. | r. | 11y.
בֵּית יַעֲקוֹב אֶת מוֹרָשֵׁיהֶם :	r. | α. | r. | αy.
18. וְהָיָה בֵית־יַעֲקוֹב אֵשׁ	11h | r. | α. | r.
וּבֵית יוֹסֵף לֶהָבָה וּבֵית	r | r. | ω. | r.
עֵשָׂו לְקַשׁ וְדָלְקוּ בָהֶם	— | d. | 11. | pref. & suff.
וְאָכְלוּם וְלוֹא־יִהְיֶה שָׂרִיד	11. | la r. | 21h. | r.
לְבֵית עֵשָׂו כִּי יְהוָה דִּבֵּר	r. | — | r. | α. | 13.

19. And the South ſhall inherit the Mount of Eſau, and the Plain, the Philiſtines; and they ſhall inherit the Field of Ephraim, and the Field of Samaria; and Benjamin, Gilead.

20. And the Captivity of this Hoſt of the Children of Iſrael who *are* Canaanites, even to Zarephath; and the Captivity of Jeruſalem which is in Sepharad, ſhall inherit the Cities of the South.

21. And Saviours ſhall aſcend into the Mount of Zion to judge the Mount of Eſau; and the Kingdom ſhall be Jehovah's.

19. וירשו הנגב את־הר	11y. | r. | r. | d.
עשו והשפלה את־פלשתים	— | ω. | r. | —
וירשו את־שדה אפרים	11y. | r. | r. | —
ואת שדה שומרון ובנימן	r. | r. | — | —
את־הגלעד :	r. | —
20. וגלת החל־הזה לבני	ωh. | hhyl r. | zh r. | h.
ישראל אשר־כנענים עד־	— | r. | — | h.
צרפת וגלת ירושלם אשר	— | ωh. | — | r.
בספרד ירשו את ערי	— | 21y. | r. | †gnyr r.
הנגב :	r.
21. ועלו מושיעים בהר	11h. | 55y. | d.
ציון לשפוט את־הר	αh. | 41.ger. | r. | d.
עשו והיתה ליהוה המלוכה :	— | 11h. | α. | ω.

A Sketch of HEBREW Poetry.

HEBREW Verſe is not written, like moſt of that in modern Languages, in Rhyme ; nor does it conſiſt, like that of the *Greek* and *Latin* Poets, in a juſt Number of Feet depending upon the Quantity of Syllables ; but, like that which we call in *Engliſh*, Blank Verſe, in a regular and uniform falling of the Accent or Streſs of the Pronunciation upon certain Places of a Line or Period conſiſting of a determinate Number of Syllables.—There is, however, this remarkable Difference between them : The Art of *Engliſh* Verſe conſiſts chiefly in making the long Syllable of the Foot coincide with the Accent ; or, in other Words, in making the metrical Accent fall upon the ſame Syllable with the proſe Accent : But this Rule is not *conſtantly* obſerved in the *Hebrew*, where the ſame Words are, in different Places, differently accented, according to the Nature of the Verſe. This may be looked upon as an Imperfection in their Poetry.

If the Accent falls upon the ſecond, fourth, ſixth, eighth, &c. Syllables, the Verſe is called *Iambic* ; if upon the firſt, third, fifth, &c. it is called *Trochaïc*. In Verſes of each of theſe Kinds, two Feet or four Syllables make a Meaſure ; and, according to the Number of Meaſures which compoſe the Verſe or Line, it is called *Monometer*, *Dimeter*, *Trimeter*, *Tetrameter*, &c. i. e. a Verſe of one, two, &c. Meaſures.

Neither of theſe Kinds of Verſes conſiſt always of an exact Number of Meaſures, neither more nor leſs ; but are, in *Hebrew* and *Engliſh*, as well as in *Greek* and *Latin*, ſometimes a Syllable or two too

ſhort, and ſometimes one too long. When they want only one Syllable to complete the Meaſure, they are called *Cataleſtic* ; when two Syllables or a whole Foot, *Brachycataleſtic* : when they have a Syllable too much, *Hypercataleſtic*. When they conſiſt of an exact Number of Meaſures, they are then called *Acataleſtic*.

The moſt common Meaſures in the *Hebrew* Poetry, eſpecially in the *Pſalms* and *Proverbs*, are

I. The *Iambic Dimeter Cataleſtic*, commonly known by the Name of *Anacreontics* ; as,

Anacreon de Lyra.
Θέλω λέγειν Ατρείδας

PSALM LVII. 9.
עוּרָה כְבוֹדִי עוּרָה
Awake, awáke, my Glory.

II. The *Iambic Dimeter Hypercataleſtic* ; as,

PSALM CXI. 2.

Sought out of áll therein de-
[lighting.

דְּרוּשִׁים לְכָל־חֶפְצֵיהֶם

III. The *Trochaïc Dimeter Acataleſtic* ; as,

PROV. III. 16.

In her left Hand Weálth and
[Honour.

בְּשְׂמֹאולָהּ עֹשֶׁר וְכָבוֹד

The *Hebrew* Poems are divided into Periods conſiſting generally of two Verſes or Lines. All the Periods, a very few excepted, conſiſt of Verſes of the ſame Kind, though not always of the ſame Number, of Feet. Periods of *Iambics* and *Trochaïcs* may be mixed in the ſame Poem.

They who would ſee more of the Hebrew Poetry, may conſult Biſhop HARE's Prolegomena in Pſalmos ; and Dr. GREY's Introduction to the Book of Proverbs.

PRAXIS 4.

[A Pſalm]* of David, when he changed
his Behaviour before (the Face of) Abimelech ;
and he expelled him, and he departed.

א. I Will bleſs the LORD throughout all Time :
Continually his Praiſe [ſhall be] in my Mouth.

ב. In the LORD my Soul ſhall make her Boaſt :
The Humble ſhall hear, and be glad.

ג. Magnify the LORD with me ;
And we will exalt his Name together (with him).

ד. I ſought the *LORD* ; and he anſwered me ;
And from all my Fears he delivered me.

ה. They looked unto him, and were enlightened ;
- - - - - -
ו. And their Faces ſhall not be aſhamed.
- - - - - -
ז. This poor Man called, and the *LORD* heard ;
And out of all his Diſtreſſes he ſaved him.

ח. The Angel of the LORD [is] encamping round
About thoſe who fear him, and reſcues them.

ט. Taſte and ſee that the *LORD* [is] good :
Bleſſed [is] (theBleſſedneſs of) theMan [who] will truſt in him.

י. Fear ye the *LORD*, his Saints ;
For [there is] no Want to them who fear him.

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* The Words in Crotchets [ ] are ſupplied in the Tranſlation : Theſe in *Italics* are ſuch as are either altered, or tranſpoſed, or added,

PSALM 34. divided according to the Metre.

לְדָוִד בְּשַׁנּוֹתוֹ	v. | 43h. Ger.
אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ	r. | r. | h.pl.cons. | abh, mlch rr.
וַיְגָרְשֵׁהוּ וַיֵּלֶךְ :	23 gu. | 21y.
1. אֲבָרְכָה אֶת־יְהוָה בְּכָל־עֵת	23. gu. He par. | r. | α. | d. | d.
תָּמִיד תְּהִלָּתוֹ בְּפִי :	r. | ααd. | ph. r.
2. בַּיהוָה תִּתְהַלֵּל נַפְשִׁי	α. | 27 d. | r.
יִשְׁמְעוּ עֲנָוִים וְיִשְׂמָחוּ :	21. | ωh | 21. p.
3. גַּדְּלוּ לַיהוָה אִתִּי	33. | α | r.
וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו :	23 v. He par. | r. | r.
4. דָּרַשְׁתִּי אֶת־יְהוָה וְעָנָנִי	11. | r | r. | 11 h.
וּמִכָּל־מְגוּרוֹתַי הִצִּילָנִי :	d. | ααv. | 15n. p.
5. הִבִּיטוּ אֵלָיו וְנָהָרוּ	15n. | r. | 11. p.
6. וּפְנֵיהֶם אַל־יֶחְפָּרוּ :	h. | r | 21. p.
7. זֶה עָנִי קָרָא וַיְהוָה שָׁמָע	r. | ωh. | 11a. | r. | 11.
וּמִכָּל צָרוֹתָיו הוֹשִׁיעוֹ :	d. | ωv. | 15y.
8. חוֹנֶה מַלְאַךְ־יְהוָה סָבִיב	51 h. | α. cons. | α. | r.
לִירֵאָיו וַיְחַלְּצֵם :	51 ya. | 23.
9. טַעֲמוּ וּרְאוּ כִּי טוֹב יְהוָה	31. | 31 h. | r. | v. | r.
אַשְׁרֵי הַגֶּבֶר יַחְסֶה־בּוֹ :	r.pl.cons. | r. | 21h | Pref.&Suff
10. יְרָאוּ אֶת־יְהוָה קְדֹשָׁיו	31ya. | r. | r | r.
כִּי־אֵין מַחְסוֹר לִירֵאָיו :	r. | r. | α. | 51ya.

added, in the Hebrew Text, by the late Lord Bishop of *Chichester*, the great Restorer of the Hebrew Poetry.

כ. The young Lions are poor and hungry ;
But they who ſeek the *LORD* ſhall not want any Good.

ל. Come ye, Children, hearken to me ;
The Fear of the *LORD* I will teach you.

מ. Who [is] the Man, who deſireth Life,
Loving to ſee *good* Days ?

נ. Keep thy Tongue from Evil,
Thy Lips from ſpeaking Guile.

ס. *Depart* from Evil, and do Good ;
Seek Peace, and purſue it.

ע. The Eyes of the *LORD* [are] upon the Righteous,
And his Ears to their Cry.

פ. The Face of the LORD [is] againſt thoſe who do Evil,
To cut off from the Earth their Memory.

צ. They cried, and the *LORD* heard ;
And out of all their Diſtreſſes he delivered them.

ק. Near [is] the LORD to the broken in Heart ;
And the contrite in Spirit he will ſave.

ר. Many [are] the Evils of the righteous Man ; *but the LORD*
out of them all will deliver him.

ש. The *LORD* [is] keeping all his Bones ;
One of them [is] not broken.

ת. Evil ſhall ſlay the impious Man ;
And *they who hate* the righteous Man ſhall be deſolate.

The LORD [is] redeeming the Soul of his Servants ;
And not any who truſt in him ſhall be deſolate.

11. כְּפִירִים רָשׁוּ וְרָעֵבוּ
וְדֹרְשֵׁי יְהוָה לֹא־יַחְסְרוּ כָל־טוֹב׃
12. לְכוּ בָנִים שִׁמְעוּ־לִי
יִרְאַת יְהוָה אֲלַמֶּדְכֶם׃
13. מִי־הָאִישׁ הַחָפֵץ חַיִּים
אֹהֵב יָמִים לִרְאוֹת טוֹבִים׃
14. נְצֹר לְשׁוֹנְךָ מֵרָע
שְׂפָתֶיךָ מִדַּבֵּר מִרְמָה׃
15. סוּר מֵרָע וַעֲשֵׂה טוֹב
בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ׃
16. עֵינֵי יְהוָה אֶל־צַדִּיקִים
וְאָזְנָיו אֶל־שַׁוְעָתָם׃
17. פְּנֵי יְהוָה בְּעֹשֵׂי רָע
לְהַכְרִית מֵאֶרֶץ זִכְרָם׃
18. צָעֲקוּ וַיְהוָה שָׁמֵעַ
וּמִכָּל־צָרוֹתָם הִצִּילָם׃
19. קָרוֹב יְהוָה לְנִשְׁבְּרֵי לֵב
וְאֶת־דַּכְּאֵי־רוּחַ יוֹשִׁיעַ׃
20. רַבּוֹת רָעוֹת צַדִּיק וּמִכֻּלָּם יַצִּילֶנּוּ׃
21. שֹׁמֵר יְהוָה כָּל־עַצְמוֹתָיו
אַחַת מֵהֵנָּה לֹא נִשְׁבָּרָה׃
22. תְּמוֹתַת רָשָׁע רָעָה
וּמְשַׂנְאֵי צַדִּיק יֶאְשָׁמוּ׃
23. פּוֹדֶה יְהוָה נֶפֶשׁ עֲבָדָיו
וְלֹא יֶאְשְׁמוּ כָּל־הַחוֹסִים בּוֹ׃

r. | 11v. | 11. p.
51 pl cons. | r. | r. | 21. | d. | v.
31 y. | h. | 31. | Pref. & Suff.
ω. | r. | 23.
r. | r. | 51 | h. pl.
51. | †v. | 41.h.Ger. | v.
31. | r. | v.
ωh. | 43. Gerund. | α.
31v. He para. | v. | 31h. | v.
33. | r. | 31.
r. pl. cons. | r. | r | r.
r. | r. | ω.
h. pl. cons. | α. | 51h. | v.
45. Gerund. | r. | r.
11. | r. | 11.
d. | ωv. | 15n.
r. | α | 62. pl. cons. | d.
r | r. pl. cons. | v. | 25y.
d. | v. | r. | α.
d. | 25n.
51. | r | d. | r.
†α alihd r. | †bya r. | r. 62. fem.
23v. | r. | ωv.
53. a. | r. | 21. p.
51h. | α | r. | r.
r. | 21. | d. | 51h. | Pref. & Suff.

Dr. GREY's Tranſlation, in the ſame Meaſures with the Original.

1. PRAISE ye the LORD, his Servants ;
The LORD his Name O praiſe ye :
2. The LORD his Name be bleſſed,
From this Time forth for ever :
3. From the Sun's Riſing to his Setting,
The LORD his Name be praiſed.
4. He's high above all Nations,
Above the Heavens his Glory :
5. Who like the LORD our God is,
On high who hath his Dwelling
6. In Heaven, himſelf yet humbleth
The Things on Earth to look on ?
7. The Poor from Duſt he raiſes,
The Needy from the Dunghil ;
8. To ſet him with the Princes,
The Princes of his People :
9. He maketh to keep Houſe the barren,
Of Children joyful Mother.

Page.	CORRECTIONS.		Line.
10.	ולמוֹעדים		6.
	א	in ſome	21.
	א	copies	22.
28.	פוֹקד		22.
31.	פ	column Niphhal	21.

PSALM CXIII.

Divided according to the Metre.

1. הַלְלוּ עַבְדֵי יְהוָה	33. | r. | α.
הַלְלוּ אֶת־שֵׁם יְהוָה:	33. | r. | r. | α.
2. יְהִי שֵׁם יְהוָה מְבֹרָךְ	21h. R. 105 | r | r | 64 gu.
מֵעַתָּה וְעַד־עוֹלָם:	αd | h | r.
3. מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ	α | r | h | αv.
מְהֻלָּל שֵׁם יְהוָה:	64 | r. Yod par. | α.
4. רָם עַל־כָּל־גּוֹיִם יְהוָה	11v | h | d | r | α
עַל הַשָּׁמַיִם כְּבוֹדוֹ:	h | ſhm r. du. contr. | r.
5. מִי כַיְהוָה אֱלֹהֵינוּ	r | r | r.
הַמַּגְבִּיהִי לָשָׁבֶת:	55. Yod par. | 41y. p.
6. הַמַּשְׁפִּילִי לִרְאוֹת	55. Yod par. | 41h.
בַּשָּׁמַיִם וּבָאָרֶץ:	r. dual contr. | r.
7. מְקִימִי מֵעָפָר דָּל	55v. Yod par. | r | d.
מֵאַשְׁפֹּת יָרִים אֶבְיוֹן:	α | 25v | αh.
8. לְהוֹשִׁיב עִם נְדִיבִים	45y | α | r.
עִמֵּי נְדִיבֵי עַמּוֹ:	d. Yod par. | r. | d.
9. מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת	55y. Yod par. | α | r.
אֵם־הַבָּנִים שְׂמֵחָה:	d | h | α.

FINIS.

Radices Nominum.

A

אדון Dominus

אחוזה Hereditas, Nom: fœmin. absque Plur.

איש Homo. אישון Pupilla Oculi

אם Vatio

אף Ira, Nom: Masculin: per. quosdam

ארץ Terra, Nom: radic: communis Genesis.

B

בן Filius

C

כל Omne Masculin: sine Plurali

כנף Ala Avis Nom: Fem:

D

דרך Via Gt Nomicom: fœmin:

E & H

חפץ Voluntas

חרון Furor Nom: Mas:

חק Decretum Mas:

חטאים Sinners Nomen Masculin:

G

גוי Gens Nom: Mas:

I

יום Dies

L

לילה Nox Heterodictum Nomen Plural.

M & N

נחלה Possessio Nom: fœm:

מים Aqua: carel: Singular

O

עת Noun Defective. Semper

עלה Folium

עדה Congregatio Nomen sine plural.

P

פלג Filamius

פעלה Opus V: Fa

פרח Mas: sine plurali

Q

קדש Sanctitas

S

צדק Justus Nomen

שפה Labium Nomen

צל Umbra, Nom: Masculin: Plu Lati

P 50 c.